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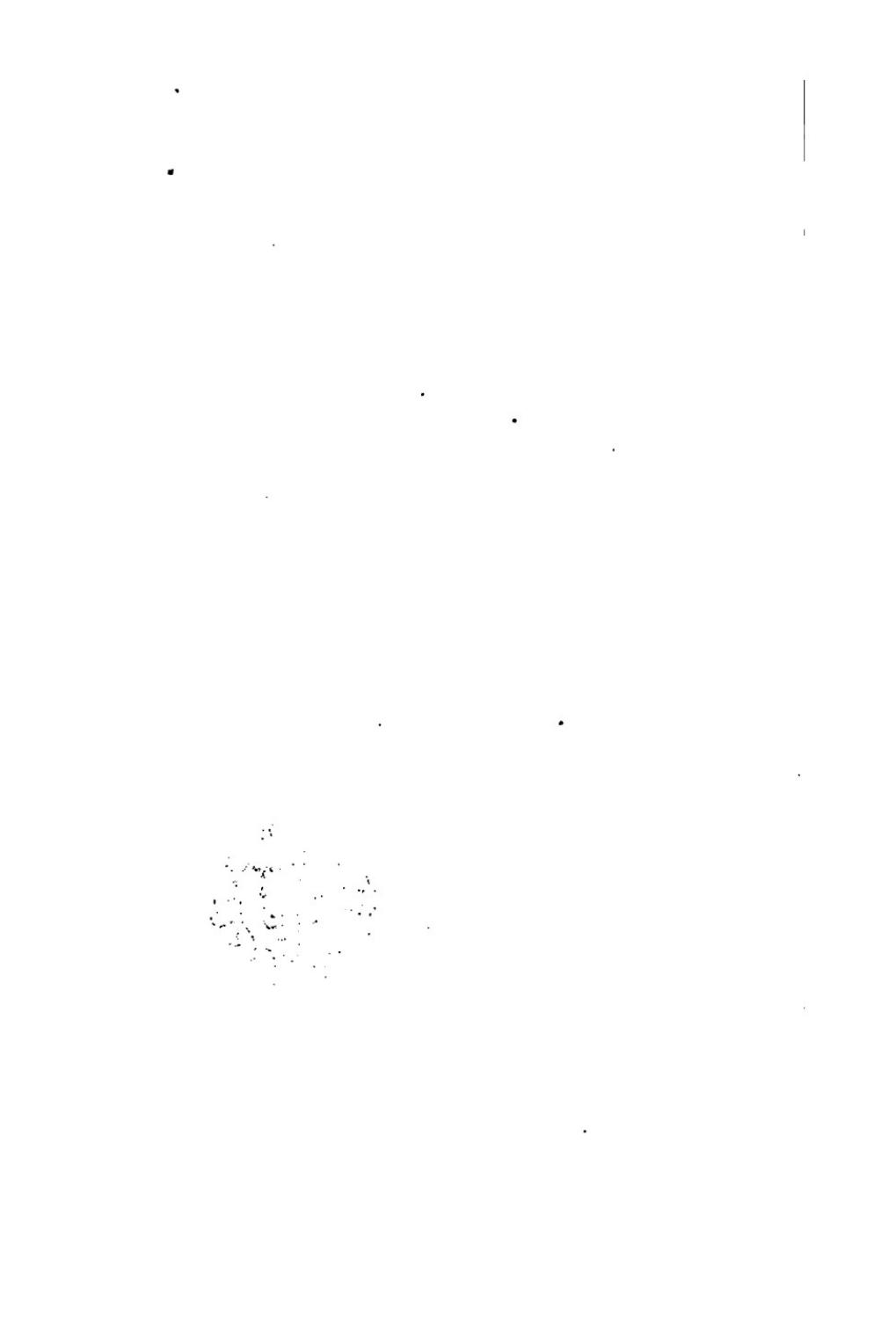
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THE INTERMEDIATE STATE,

AND

CHRIST AMONG THE DEAD:

THE TWOFOLD RESURRECTION AND THE TWOFOLD
COMING OF CHRIST,

EXHIBITED ACCORDING TO THE WORD OF GOD.

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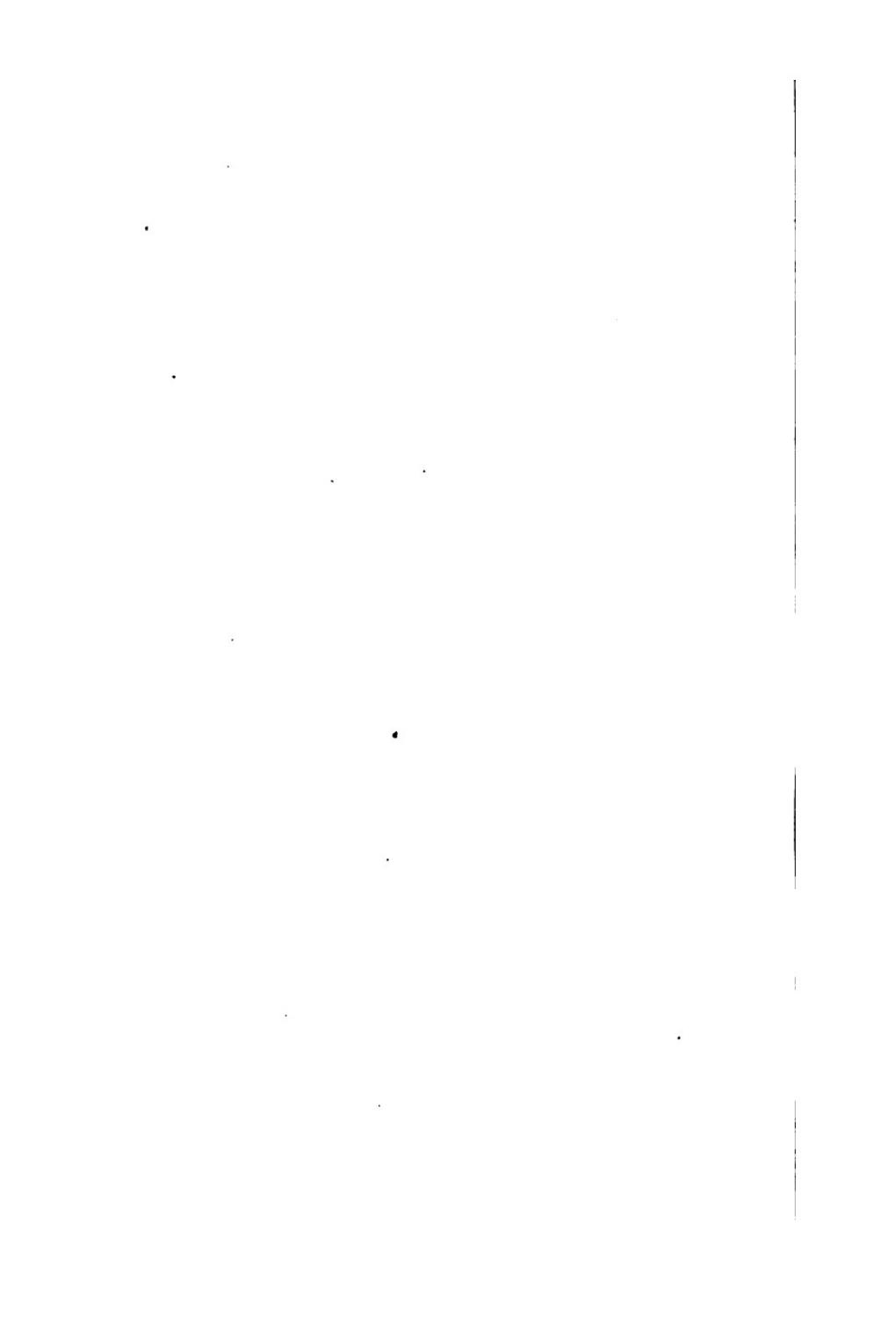


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PREFACE.

By the lamentable progress which unbelief in God's word has made in the present generation, death is regarded not merely as a common process of nature, and inseparably connected with all mankind, but also as a sure passage to a better existence, in which every man—great criminals excepted—will, without any regard as to his relation to God, meet with a more comfortable and happier lot than here on earth.

In public notices of deaths and in funeral orations we are assured—often without any regard to the life and conduct of the individuals referred to—that they are henceforth delivered from all sorrows and miseries, taken up to heaven, and already in the enjoyment of endless felicity. Even the Hymns treating on death and immortality, and used in our public services, are teeming with this illusion.

The constant repetition of this error by the lips of the so-called educated classes, and the authoritative tone by which it is propounded as a settled article of our faith even by Evangelical Ministers, at the graves of the departed, has had this inevitable consequence, that by far the greatest number of Evangelical Christians have received this unscriptural dogma as a well-

established truth. And when, therefore, a person is dead, as regards his body, his surviving friends speak of him as being already in the presence of the Lord.

Well-informed widows speak often, and that after an unhappy matrimonial life, of their *blessed* husbands' *return to their home*; and modern phraseology has stamped it into a custom, generally admitted, that kings and princes—without any reference to their lives and conversation—are, after their departure from this world, to be called "*most-blessed*." Children listen not only from infancy to these erroneous expressions, but are likewise frequently told, and as something self-evident, that the spirit of man is, immediately after death, carried by Angels to heaven to be with the Lord; just so as the strange idea is also made very plain—more especially to the children of the higher classes—by means of pictures, and impressed on their memories and imagination in the most indelible manner.

Brought up in this error, it is therefore a natural consequence that young persons, otherwise so much inclined to levity of mind, believe themselves to be certain of a reception to heaven, and of everlasting salvation, even *without a divine Redeemer, without conversion, without repentance, without regeneration, and without reconciliation* with God: so that even in maturer years, and in old age, they remain entirely unconcerned for the salvation of their souls; and do often, not until in the condition in which they find themselves transferred by their departure from this world—but then too late—perceive, that their delusions during a long life on earth, have grievously deceived

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them, and, perhaps, for many centuries, yea, perhaps, for ever, deprived them of salvation.

But forasmuch as the notion—which may appear very harmless to the natural mind—that disembodied souls be admitted to heaven, and to the enjoyment of everlasting felicity *instantly* after the decease of the body, disowns some of the most important doctrines of Christianity; suppresses that sense of the need of help and redemption so necessary to man; draws him away from the Redeemer, and from His plan of salvation, and consequently, exerts a most injurious influence on his life and conduct—and thereby, also, on the salvation of his soul: and, forasmuch as the mere delusion that death will deliver him from all distress, sorrow, and shame, and that his condition beyond the grave, be, at any rate, preferable to his condition on this side, induces, alas! but too often, the criminal, the disappointed lover, and, the life-weary pilgrim to commit suicide—it is the more necessary to oppose this wild spirit, and self-complacent delusion of our age, by the word of God: to view death, without any qualification or modification of our own, in the light of Scripture: to tell the erring brother plainly, but kindly, and without any palliation, what lot he has, (in conformity with his conduct towards God,) to expect after the decease of his body: and to convince him how important and absolutely necessary it is, for his own salvation, to receive the doctrines and hints, relative to the condition of the soul after death, which are revealed to us by the grace of God, in his word, *as alone and infallibly true*.

I would, therefore, earnestly entreat (even on account of this important and good intention on my part)

all those who are not in the habit of admitting the existence of an Intermediate State, between the departure from this life and the entrance upon heavenly bliss, not to lay aside this little book without reading it, because even the Preface states plainly, that it is the aim of the subsequent pages to deprive them of their favourite delusion of being received, at the very moment of their departure, to heaven, and to the enjoyment of everlasting felicity.

Learned divines I would more especially entreat to read this little book *without prejudice*, and not to reject, without previous examination the exposition, attempted by me of several passages of Sacred Scripture, because a person, who may be unknown to them, ventures to ask for a recognition of a deeper and richer exposition of those passages, than that which has heretofore been given of them.

That the sensualist and the man of this world, in whose presence the word “death,” with all those that refer to it, must never be mentioned, will shrink from the very title of the book, is perfectly intelligible ; because the mere thought of that intrusive disturber of their joys, proves a sting to their slumbering consciences, interrupting them most disagreeably in the midst of their gaieties and sweetest enjoyments ; because this short monosyllable, but unavoidable word “death,” destroys their earthly plans, deprives them of the goods in which they trusted, and to which their souls are clinging, presents all things, by which their minds are chiefly occupied, as useless, and puts an unwelcome stop to their merriments.

Since even the title of this little book indicates the

discussion of a subject which is entirely beyond the region of earthly science and human learning, and since it is also attempted here to exhibit it in conformity with God's word, there is no necessity that I should assure my readers that in composing these pages—originally designed merely for my own information—it has ever been my wish, not to express my own views and suppositions, relative to the condition of disembodied spirits. But for the sake of truth I would entreat all my readers not to undervalue the contents of this little work, nor to condemn it altogether, though they may meet here and there with a few passages with which they are familiar from the writings of other persons. For it gives us pleasure to refresh our memories with some interesting thoughts which we have read before; and I may, therefore, entertain the confident hope, that in a matter so important, and interesting to all mankind, as the *Intermediate State of our souls after this life*, the repetition of a few thoughts will be so much the less unacceptable to the reader, when he finds them embodied in another connexion, and faithfully represented in conformity with the word of God. But to him, to whom the word of God's revelation is of no value, the serious subject here discussed will not prove interesting in *this* life. He belongs then to the number of those, who, though unconscious of it themselves, are notwithstanding in a very unhappy and pitiable condition, and for whose illumination every good Christian will daily offer up his prayers to God.

THE TRANSLATOR'S PREFACE.

THE Translator does not consider it necessary to write a long preface before a small book;* he would rather that it should tell its own tale, and fight its own battles. He is conscious of many imperfections in his labours for which he must ask the forbearance of the indulgent reader. Still he flatters himself to have succeeded in exhibiting the author's meaning in the translation now presented to the public. He must also be allowed the privilege, generally claimed by Translators: "not to be held responsible for the opinions of another;" and this seems the more reasonable, as the subjects discussed probably are new to many readers, and in themselves of such a nature, as to forbid all hasty denunciation, and to demand the patient and prayerful investigation of the student of Christian Eshatology.

Chatham, February, 1856.

* Oer Tod, das Todtenreich und der Zustand der von hier abgeschiedenen Seelen. Dargestelt aus dem Wort Gottes, von Val Ulrich Maywahlen, Berlin. Verlag von Wiegandt und Grieben. 1854.

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THE INTERMEDIATE STATE,

AND

CHRIST AMONG THE DEAD.

MAN'S ORIGINAL DESTINATION.

§ 1. UNBELIEF knows of no difference between the condition in which man is *born* at present, and that in which he was *originally created* by God; but imagines that he has from the beginning, and ever since, been mortal. The Holy Scriptures tell us otherwise, and explain to us, not only the present condition of mankind, and that in which the first human pair was created; but also the original state of man, describing the latter as the very reverse of the former; revealing to us that God, immediately after the creation of the first human pair, declared them to be *very good*;¹ while, on the other hand, He declared of all their posterity, that "the imagination of man's heart is *evil from his youth*";² and the word of God informs us at the same time, why our progenitors together with their offspring have become subject to death, ascribing it to man's fall, and to his unbelief of the word of God.

¹ Gen. i. 31.

² Gen. viii. 21; ii. 17, iii. 3.

§ 2. We learn from Sacred Scripture, that when God created man, He said: "Let us make man after our likeness;"¹ and to impress this blessed resolution, formed in the council of the Triune-Deity, more indelibly on our minds, it is repeated in the following words in the next verse: "So God created man in his own image, in the image of God created he him;"² The second person who revealed himself so often to men in the Old Testament as *Jehovah*, was the original image after which the first man was created. With the image of God there was imprinted on man, in a *limited* what God possessed in an *unlimited* degree: and man, being the image of God, was adorned in an inferior degree with all the exalted attributes of his divine original; and as God continues from everlasting to everlasting, so was man, created after the image of God, and in conformity with his *original destination*, not *mortal*, but as *immortal* as God himself.

Further it is said: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul."³ Thus man was endowed with *three* parts, perfectly and most intimately united in themselves, that is, with a *body*, formed in the most wonderful manner, a *soul*, manifesting itself in sensations and dispositions, animating the body, and a *rational* self-conscious *Spirit*, by which he knew God.⁴

¹ Gen. i. 26. ² Gen. i. 26. ³ Gen. ii. 7.

⁴ 1 Thess. v. 23; Luke i. 46-47; Heb. iv. 12. Hence man consists of three parts, distinct in themselves, though most intimately connected with each other:

1. Of the external, mechanical, and organised *body*, by means

§ 3. Created in this triune organism *after*—and *in*—the image and similitude of the Triune-Godhead, man was destined to represent the likeness of the Triune God on the earth. He was not to be *equal* with God, but *like* God; not God *himself*, but God's image; God's likeness and image. As regards his body, man originates therefore from the lowest and meanest, that is, the created and perishable dust of the ground, which every beast tramples upon with his feet and soils by its dung. He is, consequently, as regards his body, quite of an earthly kind, and a member of those things which belong to this terrestrial globe. But as regards his spirit, he is connected with a higher world, and with God as his element, forasmuch as he derived his origin from the highest and most exalted Being in the universe—from the Holy Spirit of God—and is a being formed after the similitude of the Triune Deity, and related with the same.

Man's body being, on account of this innate similitude and relationship, the abode of the Holy Spirit of God, was *originally* destined to remain untouched by sickness or death, though by his relationship with

of which he is, during his life on the earth, connected with the universe.

2. Of the *human soul*, which is an æthereal essence, and the proper principle of the life of the body.
3. Of the eternal and indestructible *human spirit*, which is now only for this reason in the most intimate connexion with the corporeal world, that he may regain his innate, but now, alas, lost dignity, here below.

The human soul is the æthereal covering of the immortal human spirit, with which it is, and for ever remains, as its internal germ, inseparably connected.

the earth and with what is earthly and perishable, *the possibility of suffering and dying* adhered to him ; his soul was *originally* quite sinless, unaffected by impure propensities, dispositions, and desires, though affected with the *possibility of sin*; his *Spirit* was not only endowed with the capacity of developing and perfecting himself more and more, but, in virtue of his relationship with God, also to elevate what belonged to his body and soul, and spiritually to pervade it ; though also exposed to *the possibility of being himself drawn down to the service of his body and soul*. Still the corporeal part of man only, was, under any circumstance, *mortal* and *perishable*, while his spiritual part remained *immortal* under every circumstance. With regard to his relationship to the earthly element, and, at the same time, to the divine, there is combined in man, on the one hand, the possibility of yielding to the temptation to sin, and, on the other hand, the pressing *necessity* resolutely to repel every temptation, and to *overcome* it.

In consequence of the divine destination : “ Be fruitful and multiply and replenish the earth, and subdue it,”¹ our first parents, and also all their subsequent posterity, should bring into subjection to themselves, not merely surrounding nature — the whole terrestrial globe, and every creature thereon — but primarily, and chiefly their own bodies, formed from the ground, and the latent desires in them, to their spirits. Thereby that man received the Holy Spirit, and with the same also the will of God, and allowed the former entirely to subdue the human to

¹ Gen. i. 28.

the divine will : the gross, material, and corruptible element in him was to be changed in his living body to an incorruptible state, and his body, pervaded by the Spirit, raised to an entirely willing and spiritual organ—that is, be entirely withdrawn from what is earthly, and to be glorified ; and just as it was the work of man “to dress and to keep the ground,”¹ on which he dwelt, so should he also fully subdue, by the Spirit imparted to him by God, his own body, which is the real abode of his being to his God and Creator, and strive to guard and preserve his soul from every inordinate desire, disposition and indulgence.²

§ 4. The first man was a perfectly good and just creature of God, though he was still untried in that state of perfection and righteousness ; but the successful issue of a trial could not be innate in a being endowed with freedom of will, but must necessarily be attained by his own steadfastness under probation. “If there was no trial, how could it ever be made

¹ Gen. ii. 15.

² The symbol representing man as the rider of a wild horse remains true so long as there are men living in the world. A rational spirit joined to an animal which is to carry him, and to unite him with the globe, but which is to be directed and governed by him for his own ends, denotes the mission of his whole life on the earth, and consists in constantly keeping the animal creation in his reins, and subduing it entirely to his superior and spiritual powers. In this way only, i. e. by subduing this animal to his own will, training it to obedience, and making himself, as much as possible, independent of it, his life will become regular, rational, moral, acceptable to God and truly happy. But if he allow this animal to assume the mastery over him, it will run off with him ; make him the sport of its humours and pranks ; lead him to dangerous precipices, often to swamps and marshes, and, at last, to his deadly overthrow.

known who weak, who strong, who faithful or unfaithful proved."

The power, together with the will, to be able to stand such a test victoriously, was imparted to man by the Holy Spirit, dwelling in him, strengthening and encouraging him by an uninterrupted communion with God.

So long as man's will was not determined by anything but the divine will as known to him, and so long as he governed his soul and body by the spirit he had received from God, it was impossible that any sensuous charm or selfish emotion could rise up in him; and he might have effectually resisted every temptation to sin assailing him from without.

§ 5. But man not allowing the divine spirit which dwelled in him, but the sensual dispositions of his body and the inordinate desires of his soul to reign in him, instead of reigning over them, became a slave to his lower passions and pleasures, instead of subduing them : and in so doing inverted the natural order of God and his own exalted destiny; he followed *another* than the divine will given to him by the spirit of God, severing thereby the holy tie which connected him with the Deity, and determined his communion with the same. His body broke loose from the restraint of the spirit so necessary for him; yea, he made the latter even subservient to himself ; and thus the whole man became gradually *carnal* and *earthly*, instead of his body being gradually made more *spiritual* and *heavenly*.

Deserted by the Holy Spirit originally dwelling in man, the soul had no longer the power of keeping its body alive ; and the *spiritual* death of the soul—that is, its separation from God—produced also the *temporal*

death of the body as an unavoidable consequence. The *possibility* of dying was therefore involved in the original constitution of man's nature ; but the *necessity* and *reality* of death originated in man's sin.

And as "that which is bred in the bone will never come out of the flesh,"—if the reader will permit this homely phrase—and every species can but propagate something *homogeneous* to itself, and confer but *its own* nature and condition upon its offspring, so could our first progenitor only communicate to his own children what he had preserved after his fall, but not what he had *lost* already by his sin¹; and in order to make known to us this painful truth, the Holy Scriptures say: "In the day that God created man, in the likeness of God made he him : and Adam begat a son in *his own* likeness, after his image,"² consequently sinful, and for this reason *mortal* and *perishable* as regards his body; but as regards his soul and spirit, subject to death; and in this manner is Adam's disposition to sin gradually inherited by *every member* of the whole human race.³

¹ 1 Cor. xv. 47–49, and John iii. 6.

² Literally, according to the Hebrew, Gen. v. 1, 3. Adam's fall having been mentioned in the third chapter, the image of God is here intentionally placed in *contrast* or contradistinction with the image of Adam.

³ In Leviticus xvii. 11–14, we read the following words three times repeated in the Hebrew text: "The soul of all flesh is in his blood so long as he lives." Generation is therefore such a communication, according to which, children derive their existence from the very blood and soul of their parents; and, as in this kind of generation the blood of parents is communicated to their children, so is the soul and the state of the parent's soul also communicated to them. And whatsoever the state of the parents' soul is, such is conveyed to their offspring ; for man can only communicate what he

8 DEATH NO NECESSARY PROCESS OF NATURE,

§ 6. Still there are many who take the word "death" as referring merely to the decease of the body, and without considering that death is no evil.

possesses himself; hence it follows that children are in a sinful condition, although they cannot commit any sinful action by any self-conscious deed. The word *hereditary* sin is, indeed, nowhere to be found in Sacred Scripture, because it was coined by men; still, the sense attached to it, namely, that the sin committed by our first parents is pervading, like a poison, *all* human nature in spirit, soul, and body; and the disposition and tendency of the will of man, which is turned aside from God and everything good; inclined to lust and everything evil, is inherited from one generation to another by all their posterity to the present day. This sense the Holy Spirit has intimated a hundred-fold, and in various ways, as well as asserted in the plainest language.

Seth already, the son of Adam, felt that man's nature was weakened by his parents' fall, and therefore called his son Enosh, which signifies a "frail man" (Gen. iv. 26). The words, "and he died," repeated in the genealogical tables (Gen. v.) in the case of each of the patriarchs, express very pointedly that the decease of those pious descendants of Adam, who had not, like him, transgressed any definite commandment, was, notwithstanding, as the wages of sin, a consequence of the first fall, and the punishment threatened by God. And for what end is the demand of the word of God, so universally insisted on: "to deny ourselves," that is, our own nature; "to *put off* the old man," and "*put on* the new man;" to be made new creatures (Matth. xvi. 24, Eph. iv. 22-24, 2 Cor. v. 17) unless man's very nature be absolutely corrupt and carnally minded? A sad truth taught and declared more than once by our Saviour himself, that no man can enter into the kingdom of God except he be "born again" (John iii. 3-7). Death is the punishment of sin, and only by the sin of our first parents has "death entered into the world" (Rom. vi. 23, v. 12). And forasmuch as *all* men die, yea, even infants, who have not yet sinned, are subject to death, it follows, that death must be a punishment incurred by the whole human race, and that there must also be an inherited disposition to sin by the whole race, which has the decease of all as its consequence.

originally innate to man, no *necessary process of nature* for mankind ; but a divine punitive judgment;¹ mysteriously executed in a general sense upon the whole race, but in a special sense upon the whole man, consisting of body, soul, and spirit. To look upon death as something most natural and inevitable in itself, and without comprehending and perceiving, at the same time, the internal relation of death with sin, and the unnatural separation of the human soul and spirit from their bodies, betrays much hardness of heart. And even the resolute struggle by which the sound consciousness of man strives to avert the stroke of death, as something strange and inimical to his higher nature and spiritual destiny, must convince him that the decay and corruption of his body cannot be a divinely appointed process of nature, and that, if there were no sin, there would be no death ; but sin has entered into the world by the first man, and so death passed upon *all* men, "*for that all have sinned.*"² And as sin points forward to the punishment, so points the punishment backward to sin committed.

We all suffer death on account of sin inherited from our first parents, *but continued and increased by ourselves.* For mankind did not stop at Adam's single sin of unbelief in God's word ; his sin became, on the contrary,—already in Adam's immediate descendants,—the parent of every conceivable crime and vice, by which the body, destined to the service of the human spirit, obtained gradually more and more dominion over the spirit ; and the original relation,

¹ Gen. ii. 17, iii. 3 ; Wisdom, i. 13, 14, ii. 23, 24.

² Rom. v. 12, vi. 23.

which was by Adam's fall *only disturbed* between body, soul, and spirit, became henceforth entirely *perverted* and *abnormal*. Sin was no longer an isolated act of men, but a *condition* inseparable from human nature; and although the virus of the malady, under which mankind is labouring may not always manifest itself by gross outbreaks in every individual: still every one carries it within his own bosom, and it requires sometimes merely a gentle touch of the vulnerable part, in which every one suffers, to bring its internal existence to light.¹

Sin is not something *negative*,—not an *absence of good*;—but something *positive*, a *fundamental degeneracy of the whole man*, in body, soul, and spirit.² The seat of sin is not in the body, but in the soul of man; as Christ says: “For out of the heart³ proceed

¹ 1 Tim. v. 24.

² For just as the word death, as used in Sacred Scriptures, does not merely denote the decease of the body, but a temporal and eternal destruction incurred by sin, exactly in the same way as life contrasted with death is represented as a spiritual, blessed, and everlasting existence in communion with God. Deut. xxx. 15, 19; Ps. xiii. 3, xxxiii. 19, 20, cxvi. 8; Prov. x. 2, xi. 19, xvi. 2, 4, xxi. 16; Jer. xxi. 8; Ezek. xviii. 23, 32; Wisdom, xv. 17, Luke xv. 24, John v. 24, Rom. vi. 6–10, 13, viii. 6; 2 Cor. vii. 10, Eph. ii. 1, 5, 6; Col. ii. 13; 1 Tim. v. 6; 1 John iii. 14; James v. 20, Rev. iii. 1.

³ The *heart* denotes everywhere in Sacred Scripture the soul. Because the heart is, as it were, the seat of corporeal life, and exerts the most extensive influence upon its life and the quality of the same; so is the soul likewise the seat of spiritual life, and manifests, by its disposition, desires, and affections, the most important influence upon this kind of life. When God, therefore, says: “My Son, give me thy heart” (Prov. xxiii. 26), he demands the *whole man*, in body, soul, and spirit, for his service.

evil thoughts, murders, and adulteries," &c. &c.;¹ and St. James says: "Every man is tempted when he is drawn away of *his own* lusts, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."² Lust is the womb in which the embryo of sin, or the will to do evil, matures. The *desire* to *have* or to *do* what is unlawful is the parent to which the will imparts the power of bringing forth and accomplishing sinful actions. Still this *desire* does not spring from the body but from the soul.

§ 7. And forasmuch as it is not the body that sins, but is merely the passive *instrument* by means of which the soul and spirit commit many gross sins; and forasmuch as every ungodly thought and inclination, all sins of omission, and sinful desires—for the accomplishment of which the necessary strength and opportunity may but be wanting—are only committed by the *soul* and *spirit*: it is necessary, agreeably to the divine principles of right and justice, that death being the wages of sin, and although it affect the body, as forming a part of the whole man,—should, at least, just as certainly, affect also our souls and spirits.

§ 8. When we say that a man "*is dead*," we mean no more, than that his body is lifeless; but his soul and spirit exist in *another state*, than that in which both were still enclosed in their own body.

One that has departed this world is not dead; but he *suffers* death; he sojourns in a state separating him entirely from that body which belonged to him as man, and which was *alone suitable* for him.

¹ Matt. xv. 19, 20.

² James i. 14, 15.

Already the punishment threatened by God to the first man : "Thou shalt die *the death*,"¹ in which, in addition to the decease of the body, *death* is also mentioned, denotes a *state of death* into which man is translated after the dissolution of his body. This threatening, however, can in no way be directed against the body alone, but must necessarily refer to the whole man, consisting of body, soul and spirit ; for the body alone, this deprivation of life is no punishment at all, since upon its demise, a total insensibility ensues ; while the soul and spirit of man are immortal, and assuredly sustain an essential loss by the separation from a body which belongs to the completion of man. Death then, as the *sure consequence of sin*, is therefore for us not a short course of dying; not merely the moment in which the life of the body ceases, and the soul and spirit depart from the same. Death is, on the contrary, a *condition* entirely distinct from that which before subsisted, into which man's soul and spirit, are translated from the moment, they leave their decayed body to the time of the resurrection, when they shall be re-united with the same."²

The supposition that all men—great criminals ex-

¹ An expression which occurs very frequently in Sacred Scripture ; for instance, in Gen. ii. 17, xx. 7, xxvi. 11; Exod. xix. 12; Lev. xx. 2-16 ; Num. xxxv. 16, 18, 21, 31; Judg. xiii. 22, Ezek. iii. 18, xxxiii. 8.

² This Intermediate State is frequently overlooked, especially by evangelical Christians ; and the modern view leaps over the state of transition to that of perfection, taking it for granted that souls departing this life are instantly admitted to heaven. They compare man, bound and chained to this earth, and his blessed life yonder, with the slowly developing chrysalis, and the butterfly

cepted,—without any regard as to what their life has been, shall forthwith, on quitting this world, pass over to a more congenial, better and happier condition, is a monstrous error, and entirely opposed to the doctrines of Sacred Scripture.

It is an error which may easily foster discontent with the present state of distress in the world ; yea, even lead some to the sin of suicide, which, once committed, must for ever produce a bitter source of regret !

The hopes and expectations of most men, relative to their prospects on departing this life, are, in fact, not grounded upon anything ; every one expresses merely his own suppositions, notions, and desires ; the believing Christian alone will hold himself, without wavering, to the unerring and everlasting word of God.

As the history of the people of Israel is a type of the history of every individual, as well as of the whole human race ;¹ so does the long sojourn of that people in the desert of Arabia, very plainly prefigure our sojourn in the Intermediate State : for just as the people of Israel were destined, on leaving their Egyptian bondage, to enter by the nearest way, and without crossing Jordan, upon the possession of the earthly Canaan ; but were obliged for their unbelief and apostacy from God, and by way of preparation for entering,

emerging therefrom, and then cheerfully fluttering about in the succeeding spring ; but do not bear in mind that even the butterfly required an Intermediate State for its own development, in which, often during a long and severe winter, it was obliged to wait in the state of the chrysalis for the coming season of spring.

¹ 1 Cor. x. 6-10.

14 ISRAEL'S SOJOURN IN THE WILDERNESS, A TYPE.

to sojourn forty years in a wilderness unknown to them, and ill suited to their bodily wants, situated between Egypt and Canaan, during which time the bad were separated from the good, before the latter could enter into their rest, and take possession of the promised inheritance:¹ just so it was also the original destination of man to enter upon the *heavenly* Canaan in his body pervaded and glorified by his Spirit, *without tasting death*: but, on account of his unbelief and apostacy from God, he must now, by way of preparation for entering upon his promised *heavenly* abode, first sojourn for some considerable period in the Intermediate State, entirely unknown to him, and not suited to his *spiritual* necessities, in which the bad are separated from the good; and the latter will enter later upon his rest, and take possession of “that inheritance which is incorruptible, and undefiled, and not fading away, reserved for him in heaven.”²

There is nowhere the slightest hint given in Sacred Scripture which might lead us to suppose, that the human soul will, *immediately* upon its separation from the body, attain to the enjoyment of everlasting felicity; this will not, generally, take place until Christ shall appear in His glory to the great judgment, and “reward every one according to his works.”³

It is true, the Apostle Paul expressed a desire “to

¹ Exod. iii. 17; Numbers xiii. 1-3, xiv. 1-11, 20, 37; Deut. i. 6-8, 20, 21, 26, 40. The separation of the bad from the good took place, as is well known, by the decease of the latter in the wilderness.

² Dan. xii. 13; 1 Pet. i. 3-5; Heb. ix. 15.

³ Matt. xvi. 27, xxv. 31.

depart out of this life, and to be with Christ;” he was also “willing rather to be absent from the body, and to be present with the Lord;”¹ and upon such passages, as also upon Luke xxiii. 43, even decided and believing Christians found their firm persuasion, to attain *immediately* upon the decease of their bodies, to the salvation of their souls, and to be with Christ.² But they do not consider that the same Apostle wrote it *as the word of the Lord*, that the dead in Christ, “them which are asleep,” shall *then first* arise, and be for ever with the Lord, “when Christ Himself shall descend from heaven with a shout, and the voice of the archangel, and the trump of God.”³ The *wish* and *desire* of an Apostle, in which he does not so much as intimate the slightest hope, that it would be realized, must not be deemed higher, or be more relied on, *than what he reveals to us, as the word of God.*

The same Apostle expressed, in a similar manner,

¹ Phil. i. 23, 2 Cor. v. 8.

² Pastor F. G. Lisco says in his notes to Luke xxiii. 43, “The prayer of the malefactor is answered, and a *true* and *certain* assurance is given him, that he shall be with Jesus in the same *receptacle of the blessed*. Pastor Otto von Gerlach makes a similar observation on that passage: “Jesus grants the malefactor *more* than he requested or desired. Not only at the day, when I shall come again in my glory, will I remember thee; but *to-day* I will receive thee to the state of the *blessed*, into which I myself shall enter.” And in his notes to 1 Pet. iii. 20, he calls the passages Luke xxiii. 43, Phil. i. 23: “the doctrine of the New Testament relative to the *blessedness* of believers *after death*.” When decidedly believing ministers publish such erroneous expositions of Sacred Scripture, can we be surprised that laymen should believe them?

³ 1 Thess. iv. 15-17.

his wish : "not to be unclothed from his body ; but to be clothed upon, that mortality might be swallowed up of life."¹ But his desire was not granted ; for he died the death of a martyr, and was unclothed.

The notion that the human soul, separated from its body, is *instantly* freed from all its sinful propensities, vices, and evil desires, and carried by angels to heaven, to remain there blessed for ever, and in the most intimate communion with the Deity, and similar sentimental dreams, are altogether irreconcilable with the doctrines and hints of the word of God. On the contrary, the Holy Spirit reveals to us expressly, that "their works follow the dead ;"² that is, that they take with them, not only the reward for their good and bad actions and dispositions ; but also their whole mode of thought ; their earthly desires and wishes ; their illusions and prejudices ; their doubts, stings of conscience, and remorse. For it is, as we are aware, not the human body, but the soul which receives, fosters, and entertains those dispositions and inclinations, those desires, errors and vices. They are rooted in *the soul* ; and the soul carries them about, just so as it carries them here below unchanged, from one place, or country, and from one part of the world to another. The body dies ; but the soul preserves, nevertheless, its moral worth or worthlessness ; and what is loved most ardently at the close of its terrestrial career, it will continue to love after its separation from its deceased

¹ 2 Cor. v. 4.

² Rev. xiv. 13. Consequently not so, as those who depend upon their works imagine—namely, that their so-called *good works* precede them, to open the gates of heaven for them.

body. Just such as a man's *end* is in this world, such will be his *beginning* in the Intermediate State. The inclinations which man has entertained on the earth ; the main topics which preeminently occupied his spirit below, will, in the next life also, constitute the principal tendency or bent of his spirit.

§ 9. In the plans of an All-wise God there is nowhere any unnatural leap, whereby the soul of man could, by any suddenly accomplished transition, *immediately*, and, without any previous preparation, be translated to the enjoyment of perfect and everlasting happiness in heaven.¹ How is it possible that weak and frail man, summoned from a world of misery and sorrow, could bear such a sudden transition to a state of glory such as "eye has not seen, and ear has not heard, and which has entered into no man's heart ?²" a glory and happiness for which he must first be gradually prepared in the Intermediate State, in order to be able to receive it ; to feel it in all its fulness ; to be able to bear it and duly to appreciate it. The Holy Scriptures speak only of one eternally *blessed life* in which the soul is reunited with its risen and glorified body ; but they know nothing either of a *blessed death*, or of any transition, ensuing immediately upon the decease of the body,

¹ The substance of eternal salvation promised to us consists, according to Sacred Scripture, in the complete deliverance from *all* evil, principally from all connection with sin ; in the uninterrupted peace of the soul springing therefrom, and in the most intimate and personal intercourse with Christ ; but the summit of happiness, is to see God, combined with the full enjoyment of his love, and an ever-increasing *direct* and intuitive knowledge of the Triune Deity, and of his glory and power.

² 1 Cor. ii. 9 ; Isa. liv. 4.

18 THE RESURRECTION OF THE BODY NECESSARY.

into a *blessed world of spirits*; and they speak never —after the fashion of men—of *blessed* or *most blessed* departed souls.

We cannot attain to the full enjoyment and complete possession of our inheritance, until we—like Israel, our type,¹—have crossed the Jordan of the Lower World, and until we have arrived, at the time of *the harvest* in the promised heavenly Canaan.²

What end also is the coming of Christ to the judgment, at which all men, both good and bad must appear;³ what end is the resurrection of the dead; what end is a *new heaven* and a *new earth* to answer,⁴ if the dead, immediately on their departure from this world, are already in the enjoyment of perfect salvation? For what end would, in that case, our Saviour have reassumed His human body at His resurrection? Christ to whom we are all to be made alike,⁵ was not received to heaven *immediately after His death*, and in His disembodied soul; but after His *resurrection from the dead, and united with His own glorified human body*.

Whosoever, therefore, believes, that the soul of man shall take its flight to heaven *immediately after* departing from this world, denies, at the same time, *the second coming of Christ to the judgment, and the resurrection of the body*, consequently two of the most important doctrines of christianity.

The Holy Scriptures declare, that this “incorrupt-

¹ 1 Cor. x. 1-11.

² Josh. iii. 15, v. 12.

³ Rom. xiv. 10; 2 Cor. v. 10.

⁴ Isa. lxv. 17, lxi. 22; Rev. xxi. 1; 2 Pet. iii. 13.

⁵ Phil. iii. 20-21; 1 John iii. 2.

ible, undefiled, and unfading inheritance" of believers is *reserved for us in heaven*, and that *their salvation is "ready to be revealed in the last time;"*¹ and give us the promise, that we shall receive a crown of glory; but not until the time when Christ, the chief Shepherd shall appear.²

The crown is therefore deposited for all the children of God, and well preserved in His hand; but the Lord, the righteous Judge, will not give it until *that day* in which Christ, their life, shall manifest Himself in His glory, and when they shall be made like unto Him, for they shall see Him as He is.³ If the condition of those who departed in the faith of Christ were already one of *complete* and everlasting *salvation*, it is impossible that St. Paul could have written: "But if Christ be not raised, then they also which are fallen asleep in Christ are perished."⁴ When the Holy Scriptures (1 Thess. iv. 13-18), endeavour to comfort us concerning the condition of those that departed in the faith, they do not direct us to a glory of which our beloved departed ones became possessed by *death*, nor to the joys which they shall enjoy *immediately after their departure from this world*; but they comfort us with the *coming* of the Lord, and with the resurrection from the dead connected with the same; and state *expressly* and prominently (verse 15.) *by the word of the Lord*, that those who are still alive at Christ's appearance, shall *not prevent them which are asleep*.

The Holy Scriptures denote it as a special provi-

¹ 1 Peter i. 4-5.

² 1 Peter v. 4.

³ 2 Tim. iv. 8; Col. iii. 4; 1 John iii. 2.

⁴ 1 Cor. xv, 17, 18.

20 MAN'S DESTINY AT THE DAY OF JUDGMENT.

dence of God, that the great number of Old Testament witnesses should not be made perfect without the believers of the New Covenant.¹ And in describing the longing of martyrs, that Christ might very soon manifest his holiness and justice in their full measure against the wicked, both their ardent desires, and the answer which these martyrs received, are a plain proof, that even those saints who have sealed their faith in Christ by a martyr's death, have not yet obtained that eternal happiness promised to them; but are told to wait until the measure of sin, as well as the measure of the blood of martyrs is made full.²

§ 10. As those men who are not in the kingdom of God are not condemned, until the time of grace is fully run down, and, as at the last *coming* of Christ, in the last day *all the wicked* are assembled together; so, in like manner, can no individual member of the kingdom of God be made perfect, or attain to the most intimate communion with God, before all the members of Christ's body are gathered together.³

§ 11. Sure and certain as the consoling promise of our Lord is: "He that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me shall never die;"⁴ it is also just as certain that the life of our souls and spirits cannot be interrupted by the decease of the body. But if this be just as certain, as that the souls of the departed, after their separation from their lifeless bodies, do neither go to

¹ Heb. xi. 39, 40. ² Rev. vi. 9-11.

³ Dan. xii. 13; Matt. xxv. 31-34, 46; John v. 28, 29; Acts xvii. 31; Rom. xiv. 10; Heb. xi. 39-40; Rev. vi. 9-11.

⁴ John xi. 25, 26.

heaven, nor to the place of damnation, it follows that there must necessarily exist another receptacle in which the human soul¹ continues to exist separated from its earthly body, and where it is able to wait for Christ's coming.

That the souls of the departed continue to live, and are assembled at a place destined for them, was known already in the time of the Patriarchs, and when Abraham received the divine promise : " Thou shalt go to thy fathers in peace ; thou shalt be buried in a good old age."² And at Abraham's death the Scriptures say : " He died in a good old age, an old man, and full of years, and was gathered to his people ; and his sons buried him in the cave of Machpelah which Abraham purchased in the land of Canaan."³ The divine promise, moreover, that Abraham should go in peace to his fathers, can only refer to his *soul*, and to the souls of his deceased ancestors, because their earthly remains were not, like Abraham's body, buried in the land of Canaan, but beyond the Euphrates. And when Jehovah announced the sentence of death, in a mild and lovely manner, to the high priest Aaron, as also afterwards to Moses, and when God said that they should die and be gathered to *their people*, it could likewise only be understood of their *souls* ; because Aaron's body was left behind⁴ on Mount Hor, in the borders

¹ We comprehend here, in conformity with the usual phraseology, soul and spirit into one, and understand the term " soul " to mean the covering of the spirit, always including the latter with it, just so, as we denote in the term spirit the germ of the soul also.

² Gen. xv. 15. ³ Gen. xxv. 8–10, § 23.

⁴ Numb. xx. 12, 23–26, xxvi. 63–65, xxxiii. 38, 39 ; Deut. xxxii. 48–52.

22 THE LAND OF THE LIVING AND OF THE DEAD.

of the land of the Edomites, and that of Moses on Mount Nebo in the land of the Moabites, while the departed of their people were buried partly in the desert of Arabia, and partly in Egypt.

§ 12. Even the fact, that Sacred Scripture designates the world inhabited by us so often as "*the land of the living*"¹ implies assuredly the opposite, namely, that there must be necessarily also *the land of the dead* in existence.

But the Scriptures have also definite names, both for the place into which all the spirits of the departed are received—which they call the Under-World; Lower world, or the kingdom of the dead; the prison,² or regions of the dead; and also have names for the different compartments of the same.

§ 13. In Hebrew it is called "Sheol,"³ and in

¹ Job xxviii. 13; Psalm xxvii. 13, (lii. 5,) cxvi. 9, cxlii. 5; Isa. xxxviii. 11, liii. 8; Jer. xi. 19; Ezek. xxvi. 20 and in xxxii. 23-27, the expression *the land of the living* occurs five times.

² This region is called a prison, because before the glorious resurrection of Christ, the Devil had power over that state of death, (Heb. ii. 14), and held the souls of the departed captive in the regions of death. Compare also Isa. xl ix. 24, 25.

³ Sheol is the Infinitive of the verb "Sha'al," and signifies to long, pray, ask, and require. The Sheol is, consequently, the place which desires the spirits of the departed, and is insatiable in its demands (Prov. xxvii. 20, and xxx. 15, 16). Its inmates are in a state of longing, wishing, and desiring; the good, namely, long for a spiritual and blessed life with God in heaven; while unhappy souls long for the sensual pleasures of this world. It is, moreover, at the same time for them also a place of uncertainty and of anxious waiting, and, consequently, also of praying, entreating, and inquiring.

Greek “Hades.”¹ The place of torment in the regions of death which separates unbelievers from believers—which Luther, in his German Translation of the Bible, renders² sometimes “destruction,” or “corruption,” sometimes “damnation,”—is called *Abaddon* in Hebrew; the lowest and most terrible compartment of the same is called *Tophet* or *Topheth* in the same language, which signifies something deserving to be spit upon. In the Greek this place is figuratively called “Gehenna,” or “Geenna,” after the name of a valley situated to the south of Jerusalem between mount Zion and Gihon, which was originally the lot of an Israelite, and of his descendants, whose name was *Hinnom* (in the Hebrew called *Ge-hinnom*) where King Ahaz, in the place of *Tophet*, practised heathen abominations, sacrificing children to the idol *Moloch*,³ on account of which this valley became a place of “abhorrence,” and a symbol of the place of torment in the lower regions. In the days of Josiah the king, the dead bodies of malefactors, the carcasses of beasts, and the filth of Jerusalem were thrown into that valley, and a fire was continually kept up to consume them.⁴ The compartment destined for the

¹ *Hades*, or *Haides*, or rather *Aides*; and the word *Hades* appears to be a contraction of these words. *Hades* is, for the most part, derived from *Aides*, what is called “invisible,” pointing out both the invisibility of the place itself, and also the disappearance of the departed from this world, and the spirits invisible to us of the same. Among the Greeks, *Pluto*, the god of the Lower world, is called *Aides*, or the invisible.

² Job xxvi. 6, xxviii. 22, xxxi. 12; Prov. xv. 11, xxvii. 20.

³ 2 Chron. xxviii. 3; Jer. vii. 31, 32.

⁴ 2 Kings xxiii. 10.

reception of the souls of the righteous in Hades is called "Abraham's bosom"¹ by our Lord, and as that place was designed to be glorified by His presence, He called it "Paradise."² Just so as the word "Hades" never occurs in the New Testament with reference to any pious individual, but only with reference to the wicked.

The following passages of Sacred Scripture reveal to us the existence of an Intermediate State, and the several compartments thereof with such confidence, that the denial of such a state, ordained for the reception of separate souls, can only arise from an obdurate state of mind against the truth of God's word.

Gen. xxxvii. 35.—I (Jacob) will go down into the "*Sheol*"³ unto my son mourning.

¹ Luke xvi. 22, 23.

² Luke xxiii. 43.

³ That Luther in his German translation of the Bible expressed the Hebrew word "Sheol," and the Greek term "Hades" almost throughout by the word "Hell," appears to all, who hold hell for the place to which the damned shall hereafter be sent, to be an erroneous translation, and creating a confusion in the sense, in so far, namely, as they, in conformity with Sacred Scripture, believe in the existence of an Intermediate State (German Todtenreich). But in this view they are themselves entangled in some error; because in our present mode of speaking, the word "hell" has received a different meaning from that which was originally attached to it both by our heathen and our Christian fore-fathers, and up to the melancholy period in which the firm and sound belief in the word of God, and with the same also in an Intermediate State, was gradually lost from the great mass of nominal Christians, who embraced the delusion of being able to ascend to heaven at the very moment of their death, and to attain to the highest degree of happiness.

The most ancient of the Germanic tribes believed in the existence of a subterranean receptacle into which separate souls imme-

Gen. xlvi. 38, xlv. 29, 31. Ye shall bring down my gray hairs with sorrow to the *Sheol*.

Numb. xvi. 30—33.—But if the Lord make a new thing, and the earth open her mouth, and swallow up (Korah and his company) with all that appertain unto them, and they go down quick into the *Sheol*;

dately after their departure from the body, entered. Death was called “*Hel*” by them (just so as the same word still denotes death in some parts of the Duchy of Mecklenburg, and the word “*Hail*” in the Swedish language means death), and as with the act of death that of the preservation of the body in one, and that of the soul in another obscure receptacle of the earth was connected, the word “*hel*” was provided with a feminine termination; hence the word “*hela*” originated in this way, and denotes the place into which separate souls descend; but it was, at the same time, also the name of the goddess of the Lower-world (a Persephone of the Greeks, and a Proserpina of the Romans). This word “*hela*,” which is still found in our ancient books written “the *hel*,” but more frequently “*helle*,” was afterwards changed in the High-German dialect into “*hölle*,” which is, consequently, not only the genuine German name of the realms of death, but also of every deep and dark *hole* or *cavity*; for which reason Luther used sometimes the word (Grube) hole, or pit, instead of hell. For instance, Gen. xxxvii. 35, xlvi. 38, xliv. 29, 31; Psalm xviii. 1, Psalm iv. 23; Ezek. xxvi. 20; xxviii. 8. Luther has, therefore, not meant to denote anything else than the Underworld in using the word “*hell*” in its original acceptation in which it was still employed at the time of the Reformation; had he thought of the place of torment, in writing this word, his translation would sometimes be without any sense. So, for instance, when he makes pious Job (chap. xiv. 13) express the wish, “Oh that thou wouldest hide me in *hell*;” or when he makes him to say (chap. xvii. 13), “If I wait, *hell* is mine house;” further, when in Isa. xxxviii. 10, he lays these words in the mouth of the pious King Hezekiah, “I shall go to the gates of *hell*”; and makes David to say (Psalm xlix. 15), “God will *redeem* my soul from the hand of *hell*;” or in Ecclesiasticus xlvi. 5, relates that Elias

then ye shall understand, that these men have provoked the Lord. And when Moses had made an end of speaking all these words, the ground clave asunder, that was under them, and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods, had raised up the deceased son of the widow of Zarpath from the dead, and brought him again out of *hell*."

How little fear would the ungodly entertain of hell if the word hell denoted the place of the damned; and if it were true what Luther, in 1 Sam. ii. 6, makes pious Hannah, and in Wisdom xvi. 13, King Solomon reveal to us, "Jehovah bringeth down to *hell*, and bringeth up;" or when, according to Rev. i. 18, Christ himself says, "I have the keys of *hell* and of death." How could we reconcile it with God's justice if, according to Luther's translation (Rev. xx. 13), at the last day of judgment, *hell*—as the place of the damned—should deliver up the dead, in which they had, perhaps, endured the torments of the lost for many centuries, and should then *be judged for the first time according to their works?*

The plainest proof, however, that Luther meant to describe only the state of the dead by the word *hell* is afforded to us in his translation of Psalm xvi. 10, where David, prophesying of Christ, is made to pray to God: Thou wilt not leave my soul in *hell*. We should be obliged to accuse Luther of a want of sense, in order to be able to believe, that, after Sacred Scripture, (Acts ii. 25–32, and xiii. 35–37) had referred these words most distinctly to Christ alone, Luther had, notwithstanding, and in contradiction with 1 Peter iii. 19, believed that our Saviour had, after his bodily death, been in the place, until now uninhabited, in which hereafter, and after the day of judgment, the lost are to suffer their punishment. A fearful and terrible place which the Sacred Scriptures, (Rev. xix. 20, xx. 10, 14, 15, and xxi. 8,) call the lake of fire and brimstone, and in which Christ *as the Son of Man* could neither go after his death, nor could he have preached the Gospel there to those who did not believe in the days of Noah. If it were true that our Saviour had continued his work of redemption by such preaching in *hell*, as the dwelling of the lost, it would supply us with a plain proof, that deliverance from damnation was still possible.

and they went down alive into the *Sheol*, and the earth closed upon them; and they perished from among the congregation.

Job vii. 9.—As the cloud is consumed and vanisheth away : so he that goeth down to the *Sheol* shall come up no more.

Job x. 20—22.—Are not my days few ? Cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the *shadow of death*; a land of darkness, as darkness itself, and of the *shadow of death*, without any order, and where the light is as darkness.

Job xi. 7, 8.—Canst thou by searching find out God ? Canst thou find out the Almighty unto perfection ? It is as high as heaven, what canst thou do ? deeper than *Sheol*; what canst thou know ?

Job xiv. 13.—O that thou (O God) wouldest hide me in the *Sheol*, that thou wouldest keep me secret, until thy wrath be passed.

Job xvii. 13.—If I wait, the *Sheol* is mine house : I have made my bed in the darkness.

Job xxvi. 6.—The *Sheol* is naked before him, (God) and Abaddon has no covering.

Job xxviii. 22.—Abaddon and death say, we have heard the fame thereof (wisdom) with our ears.

Job xxxi. 12.—For it is (adultery) a fire that consumeth to Abaddon, and would root out all mine increase.

Job xxxviii. 17.—Have the *gates of death* been opened unto thee ? or hast thou seen the doors of the *shadow of death* ?

1 Sam. ii. 6.—Jehovah killeth, and maketh alive :
He bringeth down to the *Sheol*, and bringeth up.

1 Kings ii. 5-9.—David said (to Solomon), More-
over thou knowest also what Joab did to me,—do,
therefore according to thy wisdom, and let not his
hoar head go down to the *Sheol* in peace. Behold,
thou hast with thee Shimei—hold him not guiltless:
for thou art a wise man, and knowest what thou
oughtest to do unto him ; but his hoar head bring thou
down to the *Sheol* with blood.

Psalm xvi. 9, 10.—Therefore my heart is glad,
and my glory rejoiceth, my flesh also shall rest in
hope ; for thou wilt not leave my soul in the *Sheol* ;
neither wilt thou suffer thine Holy One to see cor-
ruption. (Acts ii. 27, 31.)

Psalm xviii. 4, 5.—The sorrows of death compassed
me, and the floods of Belial made me afraid. The
cords of the *Sheol* compassed me about ; the snares of
death prevented me.

Psalm xlix. 14, 15.—Like sheep they (the fools)
are laid in the *Sheol*; death shall feed on them (as their
Shepherd); but the upright shall have dominion over
them in the morning ; their strength the *Sheol* shall
consume from their dwelling. But God will redeem
my soul from the hand of the *Sheol* ; for he shall
receive me.

Psalm lxxxviii. 11.—Shall thy loving kindness be
declared in the grave ? or thy faithfulness in Abaddon ?

Psalm lxxxix. 48.—What man liveth, and shall
not see death ? shall he deliver his soul from the
Sheol ?

Psalm cxxxix. 7-8.—Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up to heaven, thou art there; if I make my bed in the *Sheol*, Behold, Thou art there.

Psalm cxli. 7.—Our bones are scattered at the *Sheol's* mouth, as when the plougher cleaveth the furrows of the earth.

Prov. v. 5.—Her feet (of the strange woman) go down to death, her steps take hold on *Sheol*. (In the Septuagint: Hades.)

Prov. xv. 11.—*Sheol* and Abaddon are open before the Lord; how much more then the hearts of the children of men?

Prov. xv. 24.—The way of life is above to the wise, (upwards to God) that he may depart from the *Sheol* beneath (that is from Abaddon).

Prov. xxvii. 20.—*Sheol* and Abaddon are never full; so the eyes of men are never satisfied.

Prov. xxx. 15, 16.—There are three things that are never satisfied, and the fourth says not, It is enough: the *Sheol*; and the barren womb; the earth that is not filled with water; and the fire that saith not, It is enough.

Eccl. ix. 10.—Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the *Sheol*, whither thou goest.

Wisdom i. 13, 14.—For God made not death; neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being; and the generations of the world

are healthful, and there is no poison of destruction in them, nor is the *Sheol* upon the earth.

Wisdom ii. 1.—For the ungodly said, reasoning with themselves, but not aright. Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the *Sheol*.

Wisdom xvi. 13, 14.—For thou (O God) hast power of life and death: thou leadest to the gates of the *Sheol*, and bringeth up again. A man indeed killeth through his malice: so can he not bring again the spirit when it is gone forth, neither bring the soul again when it is departed.

Song of Songs, viii. 6.—For love is strong as death; jealousy is cruel as the *Sheol*.

Eccl. xlviii. 4, 5.—O Elias, how wast thou honoured in thy wondrous deeds! And who may glory like unto thee? Who by the word of the Most High didst raise up a dead man, and bring his soul from the *Sheol*.

Isa. v. 14.—Therefore hell (in the Hebrew *Sheol*, and in the LXX *Hades*) hath enlarged herself, and opened her mouth without measure; and their honourable men and the mean men shall be brought down low.

Isa. xiv. 9, 11, 15.—The *Sheol* from beneath is moved, when thou (King of Babylon) camest to meet it. It stirreth up the dead for thee, all the great goats, that is, the princes of the earth; it hath raised up from their thrones all the kings of the nations; all they shall speak and say unto thee: Art thou also become

weak as we? Art thou become like unto us! Thy pomp is brought down to the *Sheol*, and the noise of thy viols; the worm is spread under thee, and the worms cover thee, yet thou shalt be brought down to the *Sheol*, to the hindmost *Topheth*.

Isa. xxx. 33.—For *Topheth* is ordained from yesterday: yea, for the king (of Assyria, v. 31) it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.

Isa. xxxviii. 10.—I (king Hezekiah) said, in the cutting off of my days, I shall go to the gates of the *Sheol*: I am deprived of the residue of my years.

Isa. xxxviii. 18.—For the *Sheol* cannot praise thee, death cannot celebrate thee: they that go down to the pit cannot hope for thy truth.

Ezek. xxvi. 20.—When I shall bring thee (Tyrus) down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit.

Ezek. xxxi. 14-17.—For they (the proud Assyrians) are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, to them that go down to the pit. Thus saith, the Lord God: In the day when he, (the King of Assyria) went down to the *Sheol*, I covered the deep for him, and I restrained the floods thereof. . . I made the nations to shake at the sound of his fall, when I cast him down to the *Sheol* with them that descend into the pit; and all the trees of Eden, the choice and best of Lebanon, (the highest classes of the departed Assyrians), for

they also went down into the *Sheol* with him, unto them that were slain with the sword; because they dwelled under the shadow of his arm, in the midst of the heathen.

Ezek. xxxii. 17-19, 21, 26, 27.—The word of the Lord came unto me, saying, Son of man, bewail the multitude of Egypt, and cast them down, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. Whom doest thou pass (King Pharaoh) in beauty? Go down, and be thou laid with the uncircumcised. . . . The strong among the mighty shall speak to him out of the midst of the *Sheol*, with them that help him: They are gone down, they lie uncircumcised, slain by the sword. . . . There is Meshech, Tubal, and all her multitude which are fallen of the uncircumcised with their weapons of war, into the *Sheol* they have gone down.

Jonah ii. 2, 3.—And I cried out of mine affliction unto the Lord, and he heard me; out of the belly of the *Sheol* (Greek, *Hades*), and thou heardest my voice.

2 Maccabees vi. 23.—But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head . . . and the holy law given by God: therefore he answered accordingly, to send him straightway to the *Hades*.

Matt. v. 22.—Whosoever shall say to his brother: Thou fool, shall be in danger of the Gehenna.

Matt. v. 29; xviii. 9; Mark ix. 43-47.—But if thy right eye offend thee, pluck it out, and cast it from thee; it is better for thee, that one of thy members

perish, and that not thy whole body be cast into the Gehenna.

Matt. x. 28; Luke xii. 4, 5.—Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in the *Gehenna*.

Matt. xi. 23; Luke x. 15.—And thou Capernaum, which art exalted unto heaven, shalt be brought down to *Hades*.

Matt. xvi. 18.—And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the *gates of Hades* shall not prevail against it.

Matt. xxiii. 15.—Woe unto you, scribes and pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of the *Gehenna* than yourselves.

Matt. xxiii. 33.—Ye serpents, ye generation of vipers, how can you escape the damnation of the *Gehenna*?

Luke xvi. 22, 23.—And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in *Hades* he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Luke xxiii. 43.—And Jesus said unto him, verily, I say unto thee, to-day shalt thou be with me in Paradise.

Acts ii. 27, 31.—Because thou wilt not leave my soul in *Hades*, neither wilt thou suffer thine Holy One to see corruption.

*1 Cor. xv. 54, 55.—Death is swallowed up in

victory. O death, where is thy sting ? O Hades, where is thy victory ?

James iii. 6.—And the tongue is a fire, a world of iniquity : so is the tongue among our members, that it defileth the whole body, and setteth on fire the wheel of nature ; and it is set on fire by the *Gehenna*.

*Rev. i. 17, 18.—Fear not ! I am the first and the last : I am he that liveth, and was dead ; and, behold, I am alive for evermore, and have the keys of *Hades* and of death.

*Rev. vi. 8.—And I looked, and behold a pale horse ; and his name that sat on him was Death, and *Hades* followed with him.

*Rev. xx. 13, 14.—And the sea gave up the dead which were in it ; and death and *Hades* delivered up the dead which were in them ; and they were judged every man according to their works. And death and *Hades* were cast into the lake of the fire. This is the second death.¹

¹ The passages of the New Testament marked with an * in which death and Hades are put together as synonymous, more especially the passage Rev. vi. 8, from which it is evident, that Hades succeeds death instantaneously, show plainly, that the transition of the human soul to Hades is a natural, and probably also a simultaneous consequence of its separation from the body ; and that the one is ever connected with the other. Death and Hades belong inseparably together. For as the body is subject to death, so is the soul subject to Hades. In the Greek language the two phrases *to be buried* and *to descend to the Underworld*, have, in fact, the same meaning ; so that whenever one of these phrases is used, the other is implied, as a matter of course ; for which reason there is in the most ancient Greek manuscripts of the Apostles' Creed, sometimes the one, sometimes the other, but always one only of these phrases, used.

THE EXISTENCE OF THE INTERMEDIATE STATE. 35

From the import of all these passages it is clear :—

1. That there is an Intermediate State, and that there are several compartments in the same, where the souls of those who believe in Christ, live separate from those who do not believe in him. (See especially the passages, Luke xvi. 22, 23, and 26);
2. That this Intermediate State is the receptacle of all departed souls, even as regards the most pious children of God. (See particularly the passages, Psalm lxxxix. 48, and also Job xxx. 23);
3. That the condition of the spirits in the Under-world, even as regards the most faithful people of God, cannot as yet be one of perfect happiness.

It is true, Jesus says in the narrative of the rich man and poor Lazarus, that the latter being in a very intimate communion with Abraham,¹ is *comforted*. But he who still requires any kind of consolation, cannot as yet have attained to the full participation of perfect felicity. Besides this, the whole narrative does neither speak of salvation nor of damnation; but is merely describing the condition of two persons who were altogether unlike each other in Hades. If the condition of those pious persons who have departed from this world were that of *salvation*, our Saviour, who was so fond of using, and employed the expression so frequently, would, undoubtedly, have made use of it

¹ Luke xvi. 25.

in reference to Lazarus. But he avoids intentionally, calling him *blessed* while in Hades; in order to show us thereby that eternal salvation as promised to his people, does not consist in cordial intercourse with Abraham and the *saints*; but only in the most intimate and immediate communion with the Triune-Deity.¹

That the Intermediate State of the inmates of the Lowerworld cannot be one of perfection is clear, from the very fact that man, on leaving this world, is deprived of the body which belongs to his real person and completion; and it is, therefore, quite natural that the soul, separated from its body, besides its longing for deliverance from this Intermediate State, feels likewise a longing for the reunion with its own human body, and for the glorification of the same.

If the abodes occupied by departed souls were a perfect condition, or a state destined to last for ever, the Holy Scriptures would not represent deliverance from it, as a victory achieved by Christ over his

¹ The divine promise, “Blessed are the dead which die in the Lord *from henceforth*,” is, agreeably to Scripture, not to be fulfilled until Antichrist, together with his image, is actually worshipped by apostate Christians, and the mark of his name received by them; while the pious have faithfully adhered to their belief in Jesus during the persecutions of all Christendom (Rev. xiv. 9–13). The true sense of the passage may probably intimate that those believers who shall die before the beginning of those terrible divine punishments shall entirely escape the horrors of those events; just so as it is written (Isa. livi. 1, 2), “The righteous is taken away from the evil to come, and those that have walked in their uprightness shall enter into peace, and rest in their chambers.” (Compare also 2 Kings xxii. 19, 20; 2 Chron. xxxiv. 27, 28; Wisdom iv. 7–14; Isa. xxvi. 20, 21.)

enemies,¹ neither would God expose his own work to destruction.²

Besides this, the Holy Scriptures denote the receptacle in the regions of the dead continually as a state "*of being bound*," in which the entire being cannot freely develope itself. They call this state generally "a rest,"³ or "a sleep."⁴ The Psalmist calls it "the cords of death;"⁵ and the place destined in the Lower regions as the receptacle of unbelievers is both by David, and also by the Apostles, called "a prison."⁶

§ 14. Is therefore death, as we have proved above, not merely the moment of the separation of the body from its soul and spirit; but a provisional condition; in which the latter find themselves transferred from that moment; and does the Word of God reveal to us in so many passages quoted here, that a receptacle of the dead, into which all human souls, when the separation from their bodies has taken place, are received, does actually exist: then it is also just as incontrovertibly certain, that the soul of our divine Redeemer, because he had, according to Scripture, assumed our

¹ Hosea xiii. 14; 1 Cor. xv. 54, 55; Heb. ii. 14; 2 Tim. i. 10; Rev. i. 18.

² 1 Cor. xv. 26; Rev. xx. 13, 14.

³ Job iii. 13, 17; Wisdom iv. 17; Sirach xxxviii. 23, xlvi. 19, Isa. lvii. 2; Dan. xii. 13; Heb. iv. 10; Rev. xiv. 13.

⁴ Deut. xxxv. 16; 2 Sam. vii. 12; Psalm xvii. 15; Dan. xii. 2; Matt. xxvii. 52; John xi. 11, 14; 1 Cor. xv. 20; 1 Thess. iv. 13-15.

⁵ Psalm xviii. 4, 5; Psalm cxvi. 3, also 2 Sam. xxii. 6.

⁶ Psalm lxviii. 18; Eph. iv. 8; 1 Pet. iii. 19.

human nature,¹ and actually suffered death,² must have been translated to that region, as regards his soul, and until the reunion with his glorified body took place; for that event, of so much consequence to us, belonged not only to the complete fulfilment of his human destiny, to which Christ, for our redemption, had voluntarily submitted; but, at the same time, answers also the question "where Christ had been during the time when his body lay in the grave? because he assures us himself, after his resurrection, that he had not yet ascended to God."³

As it behoved Christ to be made in all things like unto his brethren⁴—sin excepted—it is evident that his death could not take place without the separation of his soul from the body, as it is the case with us; and forasmuch as the power of death reaches to the kingdom of the dead, and the sojourn of the human soul in Hades belongs to *the completion of death*, it follows that the soul of Christ, when separated from his body, belonged just as much to Hades as the disembodied soul of any other person; and we have, independent of the Word of God, no surer proof of our Saviour's having actually assumed our nature, and of his soul's separation from his body in death, than the entering of the same to the realms of death.

The appearance of Christ in the Underworld is, therefore a consequence of his having assumed human

¹ Isa. vii. 14; Matt. i. 16; Luke i. 31, ii. 4-7; John i. 14; Phil. ii. 7.

² John xix. 33-36; Matt. xxvii. 50; Mark xv. 36; Luke xxiv. 16.

³ John xx. 17. ⁴ Heb. ii. 17.

nature, and of his actually ensued death; and is so absolutely necessary that we should be forced to take it for granted and self-evident, even if there were not a single word of it written in the Bible. But the Holy Scriptures do not pass over in silence an event of so much importance to us, and to all the occupants of the regions of the dead; but reveal to us just so much of it as is needful for us to know here on earth for our consolation, and requisite for our salvation.

The Descent of Christ to Hades is hinted at already in the Old Testament. David, for instance, who—being moved by the Holy Ghost—has prophetically revealed so many things in those Psalms which refer to Christ's sufferings, of the inward sufferings of Jesus, and of what he should think, feel, and pray, during his sufferings; even David knew that the promised Saviour of the world, as regards his human nature, could not escape death, neither that which is connected with death—namely, his Descent to the *Sheol*, and used as the prayer of Christ the following words: “My flesh also shall dwell confidently; for thou wilt not leave my soul in the *Sheol*: neither wilt thou suffer thy Holy One to see corruption;”¹ words to which the Apostles refer before the people,² to prove thereby both the actually ensued death of Christ, and also his Descent to Hades, and his resurrection. For while the passage expresses the prayer, that the soul of the Messiah might not remain in Hades, it also bears an unequivocal testimony that his soul had actually been translated to that place, and

¹ Psalm xvi. 9, 10.

² Acts ii. 22-27, xiii. 35-37.

had *been kept* there, just so as it also expresses, likewise, the desire to be delivered therefrom. Jonah, the prophet, and first Missionary among the heathen was, in the belly of the fish, a type of Christ in the *Sheol*. And he said: "Out of the belly of the Sheol, I cried;"¹ so that the expression *Sheol*, used figuratively by the prophet, applies to the belly of the fish, and points to the real *Sheol*, or Hades, into which Christ descended. And in reference to these very words Christ says: "For as Jonah was three days and three nights in the whale's belly:² so shall the Son of Man be three days and three nights in the *heart of the earth*."³ To the malefactor who had learned to believe in Christ on the cross, Jesus gave the promise: "Verily I say unto thee, to-day thou shalt be with me in *paradise*."⁴ If we compare, therefore, this promise with the prophecy just mentioned (Matt. xii. 40), it appears to be plain, that Christ can have meant no other place by paradise than that in the *heart of the earth*; for in any other case the promise of Christ would either contradict his deed, or his deed his promise. Had Christ, during the interval of his death, resorted to two quite distinct

¹ Jonah ii. 2. The Septuagint translates literally: in the interior of *Hades*, I prayed.

² Jonah i. 2.

³ Matt. xii. 40, xvi. 4, Luke xi. 29, 30. The *body* of Christ was no longer Christ himself, but only his disanimated human frame. But even the latter lay not (as Christ says in the original) in the *heart of the earth*, but merely upon the surface of the earth, or in a cave hewn out in the rock, into which men could enter (Matt. xxvii. 60; Mark xv. 46, xvi. 5,) while the soul of Christ was in *Hades*, and there also *in the lowest parts of the earth*. (Eph. iv. 9.)

⁴ Luke xxiii. 43.

THE TESTIMONY OF PSALM XVI, & EPH. IV. 8-10. 41

places, his prophecy relative to his uninterrupted stay for three days and three nights *in the heart of the earth* could not have been fulfilled.

The Apostle Paul testifies, likewise, of the Descent of Christ into the lower parts of the earth. In Eph. iv. 8-10, he quotes the same passage of the 68th Psalm, and the 18th verse, when he says : *Wherefore* the Psalmist says : "Christ ascended up on high, and gave gifts unto men. Now that he ascended, what is it (else) but that he also *descended first into the lowest parts of the earth?* He that *descended* is *the same also that ascended* far above all heavens, that He might *fill all things.*"¹ Thus the Apostle treats the Descent of Christ in the Gehenna, which exists *in the lowest parts of*

¹ We are aware, that many, and even believing Commentators, although they are firmly convinced of Christ's Descent to Hades, do not admit that this passage contains any proof of the credibility of that matter of fact ; we conceive, however, that this view arises only from the circumstance, that they do not look upon the Descent of his soul to Hades as the natural consequence and *completion of his death*, consequently only as the decease of the *body* of Christ, as the lowest degree of his humiliation ; but rather look upon the Descent of his soul to Hades (a destiny which Christ in virtue of his human nature, had in common with all men) as the first step of his exaltation. And as they, thus misled by this view, are just as little able to explain the expression used by the Apostle : *descended into the lowest parts of the earth*, (which invariably denotes the Descent of the soul in the Gehenna in Sacred Scripture, for instance, Psalm lxiii. 9 ; Ezek. xxxi. 14 ; xxxii. 24 in the Hebrew,) as to reconcile the figurative expression used here by the Apostle (namely, the *deepest* degree of Christ's humiliation in the antithesis to the *highest* degree of his exaltation), with the historical truth of his Descent to Hades ; they confound here the Descent into the *lowest parts of the earth*, with his appearance *on the earth*, that is, with his incarnation. (See the notes to Eph. iv. 9, of Beausobre, Lefant, Pfaff, Lisco, and Von Gerlach).

the earth, not, as it were, an idea pretty much indifferent to us; but as a matter of fact, as necessary, and as well founded as His ascension into heaven; yea, He

It appears, therefore, to us that the passage (Eph. iv, 8-10) must be understood in the following manner:—

The Apostle having made known to the newly-founded church at Ephesus (consisting of Jews and Gentiles) in the preceding chapter of his Epistle, the great *blessings* which the redemption, accomplished by Christ, conferred upon every believing Christian, but upon them more especially, and that Christ, in annulling the ceremonial law, and breaking down the middle wall of partition, and uniting both into one Christian Church, admonishes them to maintain the Church, founded by the Holy Ghost, and hitherto kept together in unity and concord, meekness, patience, and sincere love. He informs them that Christ had bestowed the gifts of the Holy Ghost in such a measure upon its members as was requisite for the establishment of the most intimate alliance and harmony of the whole Church; and endeavours to show the Ephesians that they could only then secure to themselves the possession and gracious effects of these spiritual gifts, and use them for the preservation of unanimity in the Church, when they used and applied them precisely in the same manner as Christ had obtained the power of bestowing them only by means of the deepest humiliation.

In this argument the Apostle makes use of the passage of David, taken from the song of songs (Psalm lxviii. 18), in which Jehovah (Jesus Christ), the God of Israel, going before his people in the wilderness (ver. 8, compare 1 Cor. x. 4) as the conqueror over all his enemies, and (especially ver. 10 and 12) as the giver of spiritual gifts, obtained by that victory, is denoted.

The sense of the Apostle's words is probably this:

Christ's ascension to heaven, and his sitting at the right hand of God, which enables him to send the greatest heavenly gift, the Comforter to men (John xvi. 5-7, compare chapter vii. 38-39, and Acts ii. 32-33), rests solely on the *last* and *deepest* degree of his *humiliation*, namely, on his death, and the Descent connected with it to the regions of the dead, which were created by God because of the sinfulness of mankind. The only begotten Son of God, the

even infers logically, that His Ascension to heaven is necessarily dependant on His Descent to Hades ; because Christ would only attain to the *highest* degree of

brightness of the divine glory (Heb. i. 3), who came down from heaven, regarded not the *shame* (Heb. xii. 2) of descending, as a participator of the destiny of those unbelieving spirits (1 Pet. iii. 19, 20), who, being held bound by death, because of sin, inhabit the compartment of the regions of death (the Gehenna) *to the lowest regions of the earth. The humblest and deepest humiliation* in which he shewed himself there, in his inexpressible love to mankind, to all the inhabitants of that place of torment, as a spirit ; separated from his body by a violent death ; subjecting himself to the *condition* of death, and patiently awaiting the reunion with his body, constituted, at the same time, his greatest triumph over the power of the Devil, who had the power of death (Heb. ii. 14). Because his constant, voluntary patience, from love to us, in the deepest humiliation, and his lowly submission to the will of his heavenly Father, was the real spiritual armour, and moral power by which he, in the condition of death, deprived death of its power, according to the commission he had received, and thus accomplished man's redemption ; that Christ exclaimed, at the moment he expired, "It is finished," can only refer to his *earthly* mission, which was accomplished with his death ; but, if it be meant to refer this exclamation to his work of redemption, it is necessary to notice that that was *not* accomplished *before* his going to the Underworld, because the moment of his death was also the same moment in which he, in the condition of death, descended to the regions of the dead. That event constituted the *last step*, and, likewise, the turning point of his *humiliation* ; upon which, with his victorious exit from the regions of the departed, the *first step* of his *exaltation* must necessarily follow. When the apostle wrote, in his Epistle to the Phil. ii. 5-11, "Let this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery (gain) to be equal with God : But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man : And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death upon the cross. Wherefore God also hath highly *exalted* him, and given

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exaltation, by the *lowest* degree of *humiliation*, in order that he might be able to animate, pervade, and fill *all things* by His Spirit.

Those who—like some Divines—regard Christ's Descent into Hades as His *first* step of exaltation, must, to be consistent, also regard the resurrection from the dead, which took place *after it*, as the *second* step of His exaltation ; and since with the *first* step of the exaltation of our Saviour, His justification before God takes place : that Christ is *not* justified before him a name which is above every name ; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things *under the earth* : and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father"—the Apostle says, in fact, much the same with what he wrote in the passage Eph. iv. 9–10 ; and the only difference is, that he makes there the Descent of Christ to Hades more prominent ; because he endeavours to stir up the Church at Ephesus to a grateful acknowledgment, and a worthy use of all the spiritual gifts vouchsafed to them as Christians ; and to show them that the gifts of the Holy Ghost, communicated to them by Christ, are the fruits of his *last* and *deepest* humiliation ; but at the same time, also, a proof of the victory achieved in the *lowest parts of the earth* ; that after his ascension to heaven, he had been enabled to bestow those gifts upon them without making any distinction between Jewish or Gentile converts. And this appears also the only ground why the Apostle, instead of saying with Psalm lxviii. 18 :

" Thou hast *received gifts* for men," writes to the Ephesians,

" He has *given gifts* to men ; "

And thereby the thought is expressed which the Psalmist ver. 10, and 12, only figuratively intimates, respecting Christ, as the dispenser of all spiritual gifts.

This manner of construing the passage Eph. iv. 8–10, appears to us pre-eminently suitable, for this reason, because no other exposition hitherto given, as far as we are aware, stands in such an intimate connection with the scope of the Psalm, chosen by the Apostle, and that of his whole Epistle.

fore God by His victorious resurrection from the dead, which is of such immense importance to all mankind, but by His Descent to the regions of the dead, and declared to be the Son of God, *the Christ*, the long expected Messiah, and *the Lord* of the whole universe.

But this view is in contradiction with some of the plainest declarations of Scripture.

(a). David already regarded Christ's Descent to the regions of the dead only as a step in His humiliation ; for if it had formed a part of His exaltation, it is impossible that the royal singer, being moved by the Holy Ghost, could have made him pray, " that God would not leave his soul in the Sheol;"¹ on the contrary, this wish indicates the desire of Christ for His own resurrection from the dead, as the *first step* of His *exaltation* and justification.

(b). When the prophet Isaiah announced the painful, atoning death of the Messiah, as a fact already accomplished, he expressed himself in the following manner : " He hath no form nor beauty, that we should desire Him. . . . He is wounded for our transgression ; bruised for our iniquities ; the chastisement of our peace is upon Him, and with His stripes we are healed. . . . *He is cut off out of the land of the living; for the transgression of my people was He stricken.*"² Here the form of the servant which Christ had assumed is evidently spoken of—and His being cut off out of the land of the living with which his Descent to the regions of the dead was at the same time con-

¹ Psalm xvi. 10.

² Isaiah liii. 2, 5, 8.

nected—and represented as the atonement for our transgressions. If, according to Sacred Scripture, death is the wages of sin, it follows, that the inevitable *consequence* of death, or the *state* to which the soul is conveyed by death, must also be a punishment incurred by sin, and undergone by Christ for our transgressions; and that this *state* of death in the Underworld, to which the Saviour's soul descended, cannot form a part of His *exaltation*; but must of necessity be regarded as the *last* step of His *humiliation*, and the turning point, from which His resurrection, or the *first* step of His *exaltation*, commenced.

(c). It is nowhere said in Scripture, that *God had brought Jesus to the kingdom of death*, and *exalted Him for the sake of his Descent thither*; because the Descent of the soul to Hades is an unavoidable consequence of death, and the destiny of all the dead, incurred by sin; but freely submitted to by our Saviour for *our sins*; on the contrary, the Scriptures repeat frequently, and most intentionally, that it was *God who raised Jesus from the dead*;¹ and that principally for this reason, because this resuscitation constituted, in the *earthly* mission of Jesus, the *first*, and for us, most eventful occurrence, whereby God gave the plainest and most important proof to *all* mankind, that Jesus was the only begotten Son of God, and the promised Saviour of the world; while all previous divine testimonies, before and at the birth of Jesus,² at his bap-

¹ Acts ii. 24, 32, 36, iii. 15, iv. 10, x. 40, xiii. 30, 33, 34, 37, xvii. 31; Rom. iv. 24, viii. 11; 1 Cor. vi. 14, xv. 15; 2 Cor. iv. 14; Gal. i. 1; Eph. i. 17, 20.

² Luke i. 26-38, ii. 9-19.

tism,¹ after his temptation,² at his glorification on Mount Tabor,³ at his subsequent prayer for glorification,⁴ and during his violent conflict on the Mount of Olives,⁵ were, for the most part, but transitory divine testimonies, which, at that time, were noticed only by few persons, and but rarely acknowledged *as such*.

(d). In Phil. ii. 8, 9, the Apostle Paul writes, "that Christ humbled himself, and became obedient unto death, even the death of the cross. *Wherefore* God also hath highly *exalted* him, and given him a name which is above every name."

Since therefore—as we have proved already—death and the Descent of the soul to Hades, are so inseparably connected with each other, that the transition of the soul to Hades is an unavoidable consequence of its separation from the body, and, likewise, the completion of death, and since we know also from Scripture, that Christ, after his death on the cross, actually descended to Hades; just so does the Apostle here represent the exaltation of Christ, as a reward given to our Saviour by God, mentioning as the ground of this reward: because Christ had humbled himself, and by his death, and consequently also by his Descent to Hades, inseparably connected therewith, been obedient to God.

This reward has, therefore, not been bestowed *before* Christ's humiliation, not, as it were, at an *earlier period*, before he had given the *greatest* and *last* proof of obedience by his death and Descent to Hades; but after that fact; by the *first step* of his *exaltation*, by his revivication and resurrection from the dead.

¹ Matt. iii. 17.

² Matt. iv. 11.

³ Matt. xvii. 5.

⁴ John xii. 28.

⁵ Luke xxii. 43.

(e.) Acts ii. 31, 32. St. Peter spoke before a large number of Jews *exclusively* and *only* of the *resurrection* of Jesus, and that it was God who had raised Him. In verse 33, he adds : that Jesus was *exalted* by the right hand of God ; and concludes his speech (verse 36) in these words : " Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ ;" (in Hebrew, made Him the Messiah). The Apostle says here also, that God hath *exalted* Jesus whom the Jews had crucified, by His *resurrection*, and declared Him to be the Lord of the world, as well as the Messiah sent by God.

(f.) Rom. i. 1-4. It is said in the original : " Paul a servant of Jesus Christ, called an Apostle, separated unto the Gospel of God of His Son, who was made of the seed of David according to the flesh, and *declared the Son of God* with power, according to the spirit of holiness, *by the resurrection from the dead.*"

This passage tells us, therefore, very plainly and distinctly, that God, *thereby, that He raised up Jesus from the dead*, declared him to be the Son of God. Christ's exaltation being therefore founded upon this divine declaration, and it being impossible to begin before this matter of fact, by which the declaration is followed, his exaltation also can only begin from that moment in which God raised him from the dead. Christ could *not* spoil principalities and powers *sooner* or make a public show of them, and triumph over them in Himself.¹ He could not say at any *earlier*

¹ Col. ii. 15.

period: “I was dead, and behold, I am alive for evermore; and have the keys of Hades and of death;”¹ he could not have said this until He Himself was no longer an inhabitant of Hades, nor in the state of death; but, as the promised *breaker*,² who had burst open the gates of Hades which were hitherto closed, He as the *first-fruit* of them that sleep, was himself brought to life³ again, and can now, having obtained the keys of Hades by his victory, open the gates to all them that are still confined therein. In the passage quoted just now, our Saviour says Himself, that He had *not* received these keys into his power, *until* after He had been dead, and made alive again.

Christ’s victorious resurrection is, therefore, the topstone and seal of the work of redemption which he accomplished on the earth, and, consequently also, agreeably to the testimony of scripture, the *first step* of his exaltation, by which He was *declared* of God to be the Messiah, or the Lord and ruler of the whole world; and by his ascension to heaven, He was made such, and entered upon his office. As therefore the doctrine of Christ’s death and resurrection, is the chief condition of our faith in Him, so is His sojourn also, taking place between these two events, in Hades, implied in this fundamental doctrine, and can in no way be separated from it.

That Christ has *actually* gone to Hades, and that, in the first place, to the gehenna of unbelievers, is revealed to us in the important passage, 1 Peter iii. 18–20, where the apostle says: “*Christ being put to*

¹ Rev. i. 18.

² Micah ii. 13.

³ 1 Cor. xv. 20, 23; Acts xxvi. 23.

death in the flesh, but sustained in life in the spirit, (i. e. surviving in his soul the stroke of death which his body had sustained.—Bishop Horsley's Sermon.) in which (that is, in which surviving spirit) he went, and preached to the spirits in prison, which sometime did not believe, when once the long-suffering of God waited—and that for 120 years—in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water."

The soul of Christ was indeed violently separated from his body when He died on the cross; but his soul could just as little be put to death, as the soul of any other human being. The life of his spirit continued, and manifested itself in Hades so much the more freely, as during his life on the earth He had confined his activity to the citizens of the earth; but henceforth also extended it to the souls of those that had departed this life before Him, and who were kept in the lower regions.

That the Apostle mentions those only in the passage before us who perished in the deluge, was probably done merely, because, besides Noah and his family, the whole human race then existing is continually represented in Scripture, as an example of unbelief, during a period of 120 years, and of the unparalleled moral corruption prevailing at that time;¹ and the Apostle intends, in mentioning these millions of unbelievers, to include, at the same time, all those who, from the mass of all mankind, have died before Christ in their heathenish unbelief.

¹ Gen. vi. 1-12; Wisd. x. 4, 5; Matt. xxiv. 37-39; Luke xvii. 26, 27; Heb. xi. 7; 2 Pet. ii. 5, iii. 6.

For, as *no man* cometh to the Father, but by Christ;¹ and there is salvation in *no other*, also *no other* name given to men in which we shall be saved;² and, as Christ is the propitiation for the sins of the *whole world*,³ and his propitiation must necessarily have a *universal*, and *perfectly equitable* signification, for all men, and in every place alike: so does the justice of God absolutely require that the Gospel be preached to *all*—bodily or spiritually dead—who have never, or not sufficiently and plainly, heard the glad tidings, “that Jesus Christ came to save sinners,”⁴ in their days here on earth; and all will be placed into such a position to be able to decide either *for* or *against* Christ.

It appears also that the Apostle, having written the passage 1 Pet. iii. 18—20, intended to explain it in accordance with this view. For he speaks, in the 4th chapter, of the licentious life of those heathens who speak evil of the Christians, and asserts that they will have to render an account to the Judge of the quick and the dead; and then refers to the import of that passage, and says (verse 6): “For, for this cause *was and is* the Gospel preached *also to them that are dead*,⁵ that they might be judged according to men in the flesh, but live according to God in the Spirit; whereby the Apostle expresses this sense: For, for this end *has been, and is still and continually*, the Gospel proclaimed in

¹ John xiv. 6.

² Acts iv. 12.

³ 1 John ii. 2.

⁴ 1 Tim. i. 15.

⁵ The Greek form of the verb (aorist), of which the Apostle makes use here, expresses both that the Gospel *was*, and *is still* preached to the dead.

the regions of death ; in order that such pagan profligates, as he describes them (verse 3), though they have, according to human appearances, and, in consequence of their sinful practices, fallen under the judgment of God, might yet, by God's grace, have an opportunity in the realms of death, and as spirits, to lead a life acceptable to God.

§ 15. And as God, since the incarnation of Christ, does *all* he does for mankind, and for the promotion of mutual love among them as far as possible by men ; but not all believers are possessed of the gift of calling sinners to repentance, and strengthening those that are wavering in their faith, it is very probable that the Gospel will be preached to the spirits in the Lower regions by such of their inhabitants, as have been filled and moved by the Holy Ghost here on the earth, and employed as preachers, missionaries, and teachers of Christianity ; by such as had received the pure doctrine of Christ and of his Apostles, and by preaching the same had won souls for the kingdom of God, and brought them to Christ.¹ And this view seems, like-

¹ Some of the earlier Fathers entertained this opinion, and taught that the Apostles continued the work of Christ in the Lower regions, in the same manner as they had done here on the earth, and preached the Gospel to the heathen there, and baptized them ; that there was, consequently, an institution somewhat akin to the Church on the earth existing in the Nether world. Some of them were even of the opinion that John the Baptist appeared in Hades after his execution, as the forerunner of Christ, to preach repentance there. The learned Expositor, Presbyter, and Monk, Jerome (who died in the year 420), explains in his Epistle (151) to Algasia, the message of the imprisoned John the Baptist to Jesus (Matt. xi. 2, 3) in the following words :—

“ I know that thou art he who was to come to bear the sins of

wise, to derive some support from Sacred Scripture. For when the Apostle Paul was convinced that his earthly career would soon be finished, and that he would ere long suffer the death of a martyr,¹ he wrote these words, in his Second Epistle to Timothy,² “Whereunto I am appointed a preacher, and an apostle and a teacher of the Gentiles, for the which cause I also suffer these things; nevertheless I am not ashamed: *For I know whom I have believed, and am persuaded, that he is able to keep my ministry unto me until that day.*”³ And the Psalmist declared, “I

the world; but as I am on the point of descending to the Under world, I would ask thee whether thou intendest to descend thither, or whether it would be sinful in me to expect this of the Son of God, and whether thou wilt send another? This, moreover, I wish to know, in order that, having announced thee to men on the earth, I may also announce to them in the Lower regions, when thou shalt come thither; for thou art he who is come to lead captivity captive, and to deliver those who are held fast in their bonds.”

(See the doctrine of Christ’s descent into hell, expounded by John Ludwig King, Royal Prussian Garrison Preacher, Mayence, Frankfort, A.M. Published by Henry Zimmer, 1842. Pages 67, 83, 84, 93, 99, 116 and 148).

¹ 2 Tim. iv. 6-8.

² 2 Tim. i. 11, 12.

³ The Greek word, *paratháká* or “*parathaekae*,” which Luther translates by *Beilage* or *deposit*, denotes here—exactly as in ver. 14,—the Apostolic administration of the treasure of doctrine entrusted to him, or the duty of Christian faithfulness, by a bold and believing discharge of his missionary work. It denotes the sacred apostolic calling of which St. Paul spoke shortly before (ver. 1 and 9), as throughout the whole of this last Epistle of the Apostle, who was then a prisoner at Rome, and in expectation of a martyr’s death. He endeavours to animate his beloved disciple and missionary Timothy, whom he had invited to come to him to Rome (chap. i. 4, iv. 9-13,) with the courage of faith, perseverance and faithful-

shall not die: but *live, and declare the works of the*

ness in his office, and in the work of the ministry, entrusted to him, more especially under the cruel persecutions of the Christians, in the reign of the emperor Nero, and preach the gospel at Rome, instead of the imprisoned Apostle, and preserve the Christian doctrine, the treasure of Christian truth and wisdom, as faithfully and purely as he had received the same from the Apostle, (chap. i. 13, 14.)

Several modern expositors (compare the notes in Otto von Gerlach's and F. G. Lisco's Bibles to 2 Tim. i. 2,) are indeed of opinion, that St. Paul understood by the word "parathaekae" in 2 Tim. i. 12-14, his own salvation. But if the Apostle (ver. 2,) says, that he was persuaded that Christ would keep his salvation, it is not easy to comprehend how he could instantly after it, call upon Timothy "to keep his own salvation :" (ver. 14.) That Luther intended to denote his salvation by the word "Beilage," or deposit which he used, cannot be supposed also for this reason, because salvation is never—like an office—*committed* unto any man, but *given* him by grace. This appears, moreover, most plainly from a comparison with 1 Tim. vi. 20, where Luther himself says in his translation of the Greek word "parathaekae," "O Timothy, *keep that which is entrusted unto thee.*" The Christian ministry, together with the gifts of grace bestowed upon him by the indwelling of the Holy Ghost, to administer this office, according to the truth, faithfully and zealously, *that it was*, what had been entrusted to Timothy; for the Holy Scriptures say nowhere, that *salvation* is *entrusted* to us already here on the earth; but only that God hath *chosen* us unto salvation, (2 Thess. ii. 13,) and that we shall *inherit* it *hereafter*. (Heb. i. 14.) In 2 Tim. ii. 2, St. Paul himself makes use of the word "commit" to denote the conferring of the office of the Christian ministry upon others, and says: "What thou hast heard of me among many witnesses, the same *commit thou* to faithful men, who shall be able to teach others also;" and it is not improbable that Luther was thereby induced to designate the office of the Christian ministry *a deposit*. In conformity with them, and the import of the whole chapter (2 Tim. i.)—but especially with ver. i. 9, and 11, where St. Paul speaks of his calling as an Apostle, we can only declare ourselves agreed with the ancient fathers Chrysostom and Theophilact, who un-

Lord."¹ Christ will build up his kingdom also in the Lower world, and by his grateful children, that they may there too be God's fellow-workers, and stewards over God's mysteries. There, like here, they bring to millions of heathens the message of the peace of the Lord, and the salutation of their believing brethren who are still living in this world. Our Saviour has, therefore, during his sojourn in the Lower world, instituted a continual ministry there, in order that the light, power, and consolation of the Gospel might be brought to all in those regions who have not received that gift of grace here on the earth; as it is written: "For that which *had not been told them* shall they see; and that *which they had not heard*, shall they understand."² And so it is affirmed here, that whatsoever God has once begun, He will also bring to a glorious end, and that the work of salvation and the gifts of His grace are not confined to a few isolated matters of fact, but working on to inconceivable ages, extending to all mankind. Everywhere, in the whole universe where Christ, the truth,³ and the true light is,⁴ there also he dispenses truth, light, salvation and blessings. The prophecy which God gave by the prophet Isaiah:

derstand the parathaekae "of nothing else, but of the Kaerigma," his heroldship, or the annunciation of the Gospel; in which there is naturally also soundness of faith, together with all the spiritual gifts and graces of the Holy Ghost, which are requisite for a faithful discharge of the ministry, included. Παραθέκειν nihil aliud est, quam munus *Evangelii*, munus doctrinam christianam *omnibus* gentibus praedicandi, a Christo commissum.—Schoettgen.

¹ Psalm cxviii. 17.

² Isaiah lii. 15. ³ John xiv. 6. ⁴ John i. 9, viii. 12, xii. 46.

"The people that walked in darkness have seen a great light ; they that dwell in *the land of the shadow of death*, upon them hath the light shined ;"¹ has indeed, (according to Matt. iv. 14-16,) been primarily fulfilled by Christ's residence in the heathenish-disposed land of Galilee ; but the *deepest* and literal fulfilment of this prophecy has, until now, only taken place,² by

¹ Isa. ix. 2.

² It will, we trust, not be regarded a forced exposition to explain the passage Isaiah ix. 1, 2, so, that Christ, the light of the world, will not only enlighten those heathens who dwell in the countries mentioned in ver. 1, but also those who are already in the Lower regions ; or,—as it is expressed in the Hebrew text, those who are *in the land of shadows*,—with the light of the Gospel ; because the last phrase of the second verse can neither be regarded as a confirmation, nor as an explanation of the first, but points to something new and general over which the great light spreads its rays. Therefore, not merely that those heathens in the land of Zabulon, Naphtali, and Galilee, shall see the great light—and have seen it already in the person of Jesus Christ—but this light will also enlighten the whole pagan world, as far as to the regions of death. An exposition, the adoption of which seems the more necessary, since the *present* world is nowhere, in sacred Scripture, designated as the land of *deep shadows*, or, as others read the original, "of the shadows of death ;" whereas, on the other hand, the realms of death are so denominated by *God himself* in Job, xxxviii. 17. Besides this, another occasion is presented to us in confirmation of this exposition by the Evangelist St. Matthew, iv. 16, since he alters the word of the prophet, and says : " And over those that dwell in the land of the *deep shadow*"—or shadow of death—it shines bright—so as to say : And to them which sat in the *region and shadow* of death, light is sprung up ; which can, in fact, mean nothing else, but that the light (Christ) has also risen upon those who sat in the *regions of death*, and can, therefore, not refer to any spiritual death, or death in sin ; but only to the *place* of death, consequently, also, only to the souls who are found in the *regions of death*. According to the rules of Exegesis, the words of the text must not be narrowed without some special reason, and

Christ's presence in the Lower regions, and by the preaching of the Gospel instituted by Him for such innumerable millions of departed heathens in the real land of the shadows—or as St. Matthew expresses it—in the *place of the shadow of death.*

God's grace and mercy are not confined to the surface of the earth, neither are they promised to those that dwell thereon ; but to all mankind : and the greatest divine gifts will not be bestowed upon us till we are in heaven.¹ The mercy of God, and his unspeakable love to ignorant sinners, susceptible of his grace, con-

a richer and more *comprehensive* sense is not only always to be preferred, but also *presupposed*, provided there be nothing arbitrarily assumed against grammar, and that the exposition agree with the design, connection, and biblical parallelism (Crusius). If we bear in mind this rule, and consider, at the same time, that, when, at the circumcision of John the Baptist, prophecy, which had been silent for 400 years, was again heard from the mouth of the pious priest Zacharias, and that he, being moved by the Holy Ghost, announced a great many of the deepest truths concerning the plans of God for man's salvation with great certainty (Luke i. 67-79), and, at the conclusion of the same, and alluding to the passage Isaiah ix. 2, prophesied concerning the Messias, who was not yet born then, "That he would give light to them that sit in darkness, and in the *shadow of death* : then may we justly assume that even this prophecy is not confined to the small number of heathens in the land of Galilee, but refers, on the contrary, and in a *richer* and more *important* sense, to all heathens ; and again, not only to those who are living here on earth in spiritual darkness, and to whom Christ has appeared as the light of the world, but indirectly through the preaching of the apostles and missionaries, but also pre-eminently to the innumerable millions of departed heathens to whom Christ appeared personally in the land of the *shadow of death.*

¹ Matth. v. 12, vi. 20, xix. 21; Luke vi. 23; 1 Pet. i. 4, v. 4; Heb. x. 34.

tinues in the regions of death, “for his mercy endureth *for ever*.¹ To the time of the last judgment, God’s grace seeks to win all men for his kingdom. “The Lord is not willing that any should perish, but that all should come to repentance.² “He will,” in his mercy, “have *all* men to be saved, and to come unto the knowledge of the *truth*. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for *all* to be testified in *due time*.³ For the millions of Jews, heathens and Mahomedans who have already departed, this time determined by God, for the preaching of the Gospel has only commenced in the Nether-world. And there also our merciful God “will not break the bruised reed, nor quench the smoking flax, *until he bring forth judgment unto victory*.⁴ There also our kind Saviour will not drive from him timid and fearful souls, nor cast out weak believers. For he has declared: “The Son of man is come *to seek and to save that which is lost*.⁵ And the Lord *Jehovah* says: “I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was weak.”⁶ To those to whom in this world *without their own guilt*, the way to Christ stood not open, to them belong even these his promises: “Him that cometh unto me, I will in no wise cast out;”⁷ and, “when ye shall search for me with all your heart, I will be found of you.”⁸

¹ Psalm cxxxvi.

² 2 Pet. iii. 9.

³ 1 Tim. ii. 4–6.

⁴ Isaiah xli. 3, Matt. xii. 20.

⁵ Luke xix. 10.

⁶ Ezek. xxxiv. 16.

⁷ John vi. 37.

⁸ Jeremiah xxix. 13, 14. All the words of Sacred Scripture are

As it is the will of God that *all* men be saved, and to come unto the knowledge of “the truth,”¹ and as “there is salvation in no other, and no other name is given to men, whereby we must be saved,”² it was necessary that Christ should make an atonement not only for our sins but also for those *of the whole world.*³ And for this very reason it is also necessary, that the means of being made partakers of it, should be made known and offered to the *whole world*. No man is to die the *eternal* death on account of his *natural* resistance to the will of God which exists in everyheart. Man will only then perish, if he has wilfully and obstinately resisted the word of God which called him to repentance. But there is also another reason why the word of reconciliation must be preached to those who departed this life without any knowledge of it, in the regions of death, and which is this: because Heathens and Mahomedans cannot be said to have *rejected Christ*; they only *do not yet know him*; they are, consequently, *not unbelieving*; but *not yet believing*.

The heathen, as the child of nature, does never break with his human nature, but follows it. He acknowledges that only to be right or wrong which is regarded either good or bad, according to the laws, manners, and customs of his people; and the voluntary

of avail to us still in Hades, as divine revelations, promises, and threatenings, for the word of our God continues for ever (Psalm, xlviii. 8). And we are so much the more allowed to appropriate the divine promises also to the state of death, as Christ himself has promised us: “Verily, I say unto you, *till heaven and earth pass*, one jot or one tittle shall in no wise pass from the law, *TILL all be fulfilled.*” (Matt. v. 18).

¹ 1 Tim. ii. 4.

² Acts iv. 12.

³ 1 John ii. 2.

60 THE NECESSITY OF THIS DOCTRINE TO BRING

• expiatory death of Christ can there afford him a full knowledge of his sins. The heathen in the Under world is the *prodigal* son, who has been fed on earth with the husks of this world, and may be received again to his father's house in paradise; just so as the Jew will hereafter be received to his father's house in Canaan.¹

§ 16. As regards all mankind we are obliged to admit the fact, revealed to us in Sacred Scripture, that Christ, having begun his work of redemption on the earth, descended to Hades, and there also, not merely preached the word of reconciliation himself, but caused it to be preached there without any interruption, as a fundamental truth of salvation, which we cannot relinquish, if our faith in God's word is not to lose its firm hold on us, and the doctrine, so important for us, that there is no salvation except by Christ, is not to be rendered doubtful and uncertain. For if this fact, revealed to us by the Holy Ghost, begun by Christ, and continued to the last day of the judgment, be not true, then there is:

1. For those millions who departed this life during a period of 6000 years; for millions of Jews, Mahomedans and Heathens, who are still dying, as well as numbers of deaf and dumb, and of such as are labouring under other mental infirmities; yea, even for millions of the children of Christians, who died without any knowledge of Christianity, neither hope nor prospect of their obtaining eternal life, and eternal salvation connected with it; be-

¹ Ezek. xxxvi. 37, xxxix. 22-29.

cause Jesus Christ has declared in his prayer :¹
“ This is life eternal, that they might *know thee the only true God*, and *Jesus Christ*, whom thou hast sent.”

2. God would, in that case, not have given the proof by sending his only begotten Son, that, as he said himself (John iii. 16,) he loved *the world*, that is, *all mankind*; but, comparatively speaking, only *a very small part of the same*. God would *not* have been willing, that *all* men should be saved, that *all* “ should come unto the knowledge of the truth ;²” and that all should repent.³ Also the oath of the holy, faithful and true God: “ As I live, all the earth shall be filled with the glory of the Lord,⁴ could never be realized.”
3. Christ would, in that case, not be the light of *the world*;⁵ not the only *salvation*, not the only *name* wherein we must be saved, not the only *way* that leadeth to the Father; but every nation on the earth would necessarily be able to obtain salvation in the ways in which it was living.
4. It would be impossible, that at the name of Jesus *every* knee should bow of those that are *on the earth*, and *under* the earth; it would be impossible that *every* tongue should confess, that Jesus Christ is Lord⁶ (over all) to the glory of God the Father;⁷ and it would only have been a delusion when it was

¹ John xvii. 3. ² 2 Tim. ii. 4. ³ 2 Peter iii. 9.

⁴ Numb. xiv. 21. ⁵ John viii. 12. ⁶ Acts iv. 12.

⁷ Phil. ii. 10, 11.

revealed to the Apostle John, that every creature *on* the earth, and *under* the earth would say to God the Father and to Christ: "Blessing and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."¹

The doctrine of Christ's Descent to Hell, and of the work of the ministry instituted there, forms, therefore, such an important part of the Christian faith, that, without it, the actual vicarious death of Christ, and his work of redemption for the good of mankind, together with the whole doctrine of salvation and of Christianity, would be rendered doubtful. The revealed Word of God would appear full of contradictions, and the innumerable millions to whom the Gospel, without any fault of their own, has never been made known, would according to the word of Christ: "But he that believeth not, shall be damned"—be liable to eternal damnation;² while, at the same time, we must despair of reconciling it with the justice, love, and mercy of a God, who, on the one hand, has caused it to be announced to us publicly, that it is *not* His will that *any* man should perish, but that *all* men should be saved; but, on the other hand, caused by far the greatest number of mankind to be born, live and die in countries, and conditions, in which God Himself had rendered it perfectly impossible to them to believe in the true Triune-God, and in the Redeemer Whom He hath sent.

Whoever knows from the records of our missionaries the great horrors, cannibalism, insatiable eagerness

¹ Rev. v. 13.

² Mark xvi. 16.

for revenge, murder, bloodthirstiness, desire for human flesh, the beastly life, deep darkness and boundless misery in which the heathen world is more or less sunk ; whoever feels how mighty sin has become in Ham's posterity, and knows how great the longing is in heathen countries, where God opens the door for the preaching of the Gospel, for the Word of God, which delivers them from the power of sin, and how sincere and general that desire whereby they put to shame the lukewarmness of nominal Christians ; he will feel also how gracious, salutary, and consoling the doctrine is, that the son of man descended to Hades, to seek and to save that which was lost;¹ in order that the millions upon millions who are languishing there, in the deepest spiritual darkness, after light and truth, may turn from their false to the only true and living God.

This article of our Belief, placed in the obscure void between the grave and the resurrection, we dare not allow ourselves to be deprived of, or even so much as to be depreciated for any price, without depriving ourselves, and millions of our brethren, of a great consolation and satisfaction. The Word of God makes us designedly acquainted with it, in order that we Christians might entertain the undoubted certainty that there is nothing in the Intermediate State that can pluck our souls from the brother-hand of our Redeemer, and that neither death nor life, things present, nor things to come, shall be able to separate us from his love.²

The Gospel is, moreover, not merely preached to the spirits of departed heathens, but also in all those

¹ Luke xix. 18, Matt. xviii. 11.

² Rom. viii. 39.

64 THE GOSPEL PREACHED TO ALL LONGING SOULS.

regions of the realms of death wherever there are pious souls, longing for and susceptible of spiritual food, to be found ; for to them appertains the divine promise : “They that seek the Lord shall not want any good thing ; the Lord will not suffer the *soul* of the righteous to famish.”¹ For we know that the believers of the Old Testament had also to wait for the good news, to see their faith realized ; and the prophets, to see their prophecies concerning Christ fulfilled. But the work of the ministry, and the preaching of the atonement, will principally avail all those who, *without any fault of their own*, have either not at all, or, at least, not sufficiently been instructed on this earth in the doctrines of Christianity, as well as also to all unconscious believers, of whom Christ says: “He that is not against us is for us.”² But more especially also to those orphaned by nature, who, being spiritually weak, and labouring under mental infirmities, as, for instance, the deaf and dumb, and those who have left this world as unconscious infants : for all those who departed as babes, and whose brief existence on the earth can only be regarded as a passage through this earthly life, have also a share in the means of grace, obtained by Christ for all mankind ; and to them too they will be offered in the Nether world, to make them meet for the Kingdom of God. For in every one who bears the name of “man” it ought and must come to a definite decision, sooner or later, either *for* or *against* Christ, either in the Upper or in the Lower world, as a testimony *for* or *against* every individual being.

§ 17. As, according to the account given in the first

¹ Psalm xxxiv. 10, Prov. x. 3, Matt. v. 6, Rev. vii. 16, 17.

² Mark ix. 40.

chapter of the book of Genesis, God declared on the sixth day of the creation, that *everything* which He had made was very *good*,¹ and man, being the likeness of God, was *originally* created immortal, and death only entered into the world because of sin ;² we may justly infer that in the original plan of our kind Creator a region for the dead had no existence ; for so long as no sin was committed on the newly-created earth, there was also no death ; and before death entered in, there would be no need of a receptacle of departed souls ; we may, therefore, assume with great probability, that God had not made any provision for the reception of departed souls, until after the fall of our first parents, and along with the gracious promise of a deliverer³ from death, and then only received the regions of death into his plan of the world. And Sacred Scripture appears to confirm this view, for it says expressly : “For Topheth or Tophet⁴ is ordained from yesterday,⁵ which must, at least, mean : *not* at the creation of the world.”

Of the internal and natural constitution of the realms of death the Scriptures give us—very wisely—extremely little and scanty information ; because a more accurate knowledge of it would in no way be advantageous for our position here on the earth. That the Gehenna is in the inner part of our globe is plain from several passages of Scripture cited (pp. 24–34,) where it is said “go down,” and “bring down ;” and

¹ Gen. i. 31. ² Rom. v. 12. ³ Gen. iii. 15.

⁴ Tophet is the lowest and most horrible place of the regions of death (2 Kings xxiii. 10). Luther has translated it “pit.”

⁵ Isaiah xxx. 33.

in Eph. iv, 9, it is expressly said that Christ descended to the *lower parts of the earth*. In Psalm cxxxix. 8, David represents heaven as the highest part in which he could attempt to conceal himself from the omnipresent God—and the Sheol as the lowest point; just so as Christ did in Matt. xi. 23; and in the prophecy concerning Tyre, God says in the original: “I will bring thee *down* with them that *descend* into the pit,” namely, to the dead, “and set thee on the low parts of the earth.”¹

That there are two entirely distinct compartments, according to Scripture, in the Underworld, and the good and the bad live separated from each other, has been stated above (pp. 24–34.) In the narrative of the rich man and of poor Lazarus, Christ teaches us that, between the compartments of the good and the abode of the bad there is a great gulf fixed which separates the one from the other.² It appears, also, the more probable, that the abodes of the former are in the higher regions of the Underworld, because Christ tells us that the rich man, when he was in Hades, that is, in the place of torment, *lifted* up his eyes, and saw Abraham *from far* and Lazarus in his bosom.

Neither of the two last-mentioned individuals was, at the time of this event, in Paradise; St. Paul, however was caught *up* into Paradise;³ it is therefore probable that the Paradise in Hades was first opened to believers by Christ’s appearance; because Christ had promised to the malefactor who was crucified with

¹ Ezek. xxvi. 20. Luther has translated: “I will bring thee down *under* the earth.”

Luke xvi. 26. ³ 2 Cor. xii. 4.

him, an abode in Paradise,¹ though no mention is made before in Sacred Scripture of such an agreeable and friendly dwelling-place for the departed. It may be, that Christ also referred to it when he said to his disciples, "I go to prepare a place for you,"² meaning that he would open the Paradise for them.

Silence will prevail both in Paradise and in the Gehenna. In the former place there will be a peaceful, refreshing stillness, conveying to its inhabitants a precious foretaste of that holy rest in God which they shall hereafter enjoy;³ but in the latter place there will be a painful and tedious stillness, only broken by the sighs and groans of the dejected and helpless rage of those who are in a state of despair.

Our terrestrial globe, placed by its Creator because of sin into an abnormal state;⁴ the dwelling-place of a sensual generation sunk into lusts, but destined to be delivered and to return to the Father's house, needs a continual change of all things, of all relations and events. Nothing earthly must here below be of any lasting condition for man; no possession belonging to the earth is here to be secured to him as a *permanent* good. Every light side must have for him also a shadowy side, that he may not set his heart on any earthly good, but learn only to *love God above all things*, and to live ever in hope of the possession of the promised heavenly and everlasting blessings. But in Hades, where the divine promise made to believers

¹ Luke xxiii. 43.

² John xiv. 3.

³ Gen. ii. 2; Exod. xvi. 23, xxxi. 15, xxxv. 2; Psalm xciv. 11, Heb. iii. 11, 18, iv. 3-10. Compare Numb. xiv. 20-32.

⁴ Gen. iii. 17-19, vi. 13; 2 Pet. iii. 6.

on the earth : "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God,"¹ continues in full force ; and there will, for the elects' sake, no change or alteration, neither in nature or otherwise take place ; in order that believers, by the constancy of things, may have a foretaste of the everlasting, heavenly blessings promised them, and be made more susceptible of and meet for the real enjoyment of it hereafter, which on the earth, and in the midst of a crooked and perverse generation, is impossible for them?²

And since the inhabitants of Paradise have entertained during their earthly pilgrimage an ardent desire for permanent goods, the realization of it in that agreeable place will enhance their comforts, joys, delights, and feelings of gratitude; whereas to the inhabitants of the dreary, shuddering, and horrible Gehenna, the permanency of all things, and of every relation there, must prove a source of annoyance, and of painful weariness; because they found their sole delight on earth only in continual changes and amusements; longed constantly after new and variegated enjoyments; and every often-repeated enjoyment filled their minds with disgust and satiety.

Already the name of the believers' future abode, the word "Paradise," pronounced by the lips of Christ, indicates that it is a very friendly receptacle, a land of delight, situated in pleasant regions, furnished with beautiful gardens, a place of pleasure and joy, of rest and peace.

¹ 2 Cor. iv. 15; Isaiah xliii. 3, 4; Prov. xxi. 18; Matt. xxiv. 22.

² Phil. ii. 15.

But as the souls of all believers, both of the Old and of the New covenant, are assembled there, and as no one can call Jesus Lord but by the Holy Ghost,¹ and consequently all its inmates are more or less animated by the Spirit of God, and as the fruits of the Spirit are love, joy, peace, patience, kindness, benevolence, faith, meekness, pureness, righteousness, and truth;² it must follow, that the place, where all its inhabitants are filled with the Holy Spirit, is a place of the highest delight, and that a residence there cannot fail affording a foretaste of future and everlasting happiness.

As the Paradise set apart by God as the dwelling-place of our first parents and their offspring, occupied but a small portion of the terrestrial globe,—it being merely a garden in the land of Eden,³—it is probable that the present Paradise set apart for the abode of the souls of departed believers will occupy a much smaller space than the Gehenna in which the souls of the unjust are reserved for the judgment of the last day.⁴ For the way which leadeth to true and everlasting life has never been trodden by the majority of mankind, and Christ himself declares, that *many* are called, but only few are chosen; that many walk in the broad road which leadeth to destruction, but that there are but few that find the narrow way to life;⁵ and though there is nothing revealed to us in Sacred Scripture respecting the space of the present Paradise, they tell us, on the other hand, that the Tophet is deep and wide enough.⁶

¹ 1 Cor. xii. 3. ² Gal. v. 22; Eph. v. 9. ³ Gen. ii. 9.

⁴ Matt. xx. 16, xxii. 14. ⁵ Matt. vii. 13, 14. ⁶ Isa. xxx. 33.

The tree of the knowledge of good and evil¹ will be unnecessary in the present Paradise, because the inhabitants thereof have acquired that knowledge on the earth, and overcome the charm of evil, and decided in favour of what is good. But the tree of life, as the continual means of communicating the ever increasing *true* life of Christ, for the spiritual food of every believing soul will no longer be guarded by a cherub;² but stand again in the midst of Paradise; because they have, as we know, the divine promise: "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God."³

Considering the infinitely diversified condition of departed souls coming from every country and nation under heaven, it seems very probable, that both in the abode of the good, and in that of the bad, there will be different compartments, as it were, grades of rank from which an advance to a higher station is possible in those to whom the Gospel is still preached. Plato, Seneca, and all honest heathens will just as little be doomed to spend their time in Hades among ferocious cannibals, as Prophets, Apostles, and Martyrs; will be placed there on a level with robbers and murderers, who, being saved as brands from the fire, have often only embraced Christ by a weak faith at the place of execution, and in the agonies of death; in whom old things have not yet passed away, and the new creature has not yet been formed.⁴

As the temple of Jerusalem—the type of the Christian Church—had a threefold division:—

¹ Gen. ii. 9. ² Gen. iii. 24. ³ Rev. ii. 7. ⁴ 2 Cor. v. 17.

1. The *holiest of all*, representing with its cube the most complete and perfect form of the kingdom of God, and destined to serve hereafter as a receptacle of a people which constitutes already a kingdom of priests, and a holy nation, a peculiar people of God;¹
2. The *holy place* which was, in fact, just as high and as broad as the first; but which wanted, on account of its double length, (the oblongum) that absolute perfection which is expressed in the cube of the holiest of all, and represents, therefore, the image of a kingdom of God which has not yet attained to its perfect form, and was destined for the receptacle of such of the people of God as were still in their progress of development, and not yet installed in priestly rights of the Levites;
3. The *outer-court* which had, in fact, also the form of the oblongum, but was only half as high as the two preceding compartments, and therefore, bore the character of halfness, and was appointed a receptacle of a people that was not yet what it ought and might have been, but by its own guilt had not yet been made such;²

¹ Exod. xix. 6, Isa. xlivi. 20, 21, 1 Pet. ii. 9, 10.

² 2 Chr. iii. 3, 4, 1 Kings vi. 3, and following verses. There were, according to the original, in ver. 5 and 10, "Many chambers and compartments brought on in the outer wall of the Temple." See also Ezek. xl. 7, 10, 17, 29, 33, 36, 38, 44, 46, xli. 6, xlvi. 1, 5, 7-10, 13.

—in a similar manner, there will probably also in Hades exist different compartments, into which departed souls are received in conformity with the progress they have made in sanctification, and had first been made susceptible, and meet to advance to a higher compartment. Our earthly globe was, indeed, divided in a similar manner before the fall of man, as the temple at a subsequent period; and, as it were, in three distinct compartments, so that the garden in which Adam dwelt may be regarded as the *Holiest of all*; the region of Eden as the *Holy*, and the whole world, as the *outer court*;¹ and according to Scripture, even the new *sanctuary*, the perfect Church of the kingdom of Christ, the spiritual temple of God—like its visible type—represented at Jerusalem, will be separated in the same divisions, and like the former, be provided with a great number of compartments.²

The human body being so intimately connected with its soul and spirit, and consequently, during our earthly pilgrimage, no inconsiderable, but, alas, in most men, the chief part; it is impossible for us to (and was probably never intended that we should) form a plain idea of a condition in which the soul and the spirit are entirely separated from the body which belongs properly to us, and forms an essential condition of our full personality; and the Holy Scriptures give us no such information as might satisfy our curiosity, relative to our condition in Hades, but supply us only with a few hints and fragments respecting it.

¹ Gen. ii. 8-16.

² Ezek. xl. xliv.

§ 18. The utmost we can ascertain of that condition, is given to us by Christ in his narrative of the rich man and poor Lazarus;¹ and by the concluding words of

¹ Although the narrative contained in Luke xvi. 19–31, is regarded by most divines as one of the usual parables of Christ, it is impossible for us to regard it in the same light, and that for the following reasons:—Parables or Similitudes are always taken from such regions of realities *as are known to us*, and start with something *natural* and *earthly*;—exhibiting the narrative so as it is *really* and *frequently* in *nature* or in *civil* or *domestic* life, being intended to raise us to a higher and spiritual standing-point; and to remind us in an impressive manner of some truth of the kingdom of God. But this narrative is no comparison with any image borrowed from nature, or from any earthly relations, neither with any religious truth with which we are familiar. It does not present an image to our eyes which we might be able to compare with its substance; because it presents not, like a parable, a case which we have already noticed, but conducts us far beyond the boundaries of an earthly conception, to *an existence entirely unknown to us beyond it*, and of which we want not only all experience but even plain ideas. Christ has stated the reason to his disciples, why he spoke sometimes in parables (Matt. xiii. 9–15, Mark iv. 12, Luke viii. 10). It was designed by the figurative clothing of some truth of the kingdom of God, in familiar parables taken from *nature*, and from the *common relations of human life*, that those truths which were in this way more easily comprehended by those who were susceptible of it, and desirous for knowledge, should be impressed on their memories in a lasting manner; but that to those who, through indifference and luke-warmness to divine truth, were not susceptible, it should, in the first instance, remain concealed and unintelligible, in order to bring them thereby to a consciousness of their ignorance in divine things, and to awaken in them a desire for instruction, and to bring them also to the knowledge of the truth.

But this twofold end cannot be attained by any of the two objects seen in the narrative before us, because—as we observed above—there is no figurative representation of any religious truth *already known*; nor is the meaning of the narrative quite obvious to

the same : “ if they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead,” it is plainly asserted, that the curiosity,—otherwise also expressly forbidden by God—to remove

every one, because it bears a very close reference to the parable which precedes it in the same chapter, of the unjust steward, and gives, particularly at the conclusion (Luke xvi. 9), to Christ’s rich hearers, the advice, “ Make to yourselves friends of the mammon of unrighteousness ; that when ye fail, they may receive you into everlasting habitations.” Or make yourselves friends with your earthly goods, that when ye are deposed from your stewardship this side the grave, and when you are stripped in the state of death, those to whom you have shown kindness here may reward you in the next world ; as even the little word “ but,” wherewith the Lord begins his narrative of the rich man is a sufficient proof of his connecting the same with the preceding parable of the unjust steward, and of his intention to represent it as an antithesis to the same. Every one will also readily conceive that the design of the narrative of the rich man can be no other than to show plainly, on the one hand, what lot the pious sufferer who trusted in God, and, on the other hand, what lot the sensual, hard-hearted worldling, has to expect, after his departure from this world, in Hades.

Christ, who is the truth (John xiv. 6), has related both for our warning and instruction, “ a true event” of the lower world, and has assuredly said nothing, or even so much as intimated anything, not fully corresponding with the reality in the regions of the departed. Calvin was of the same opinion expressed here, and has proved in his “ Psychopannicy,” that it is no parable, but a true history, grounding his argument upon the fact that, in none of the parables of Sacred Scripture any man is called by name, like Lazarus. But those who regard this narrative merely as a parable must still admit that there lies at its foundation—like in every other parable—*some event of actual occurrence*.

With reference to the contents of the preceding note, according to which we believe to find in this narrative of our Saviour, much information, relative to our future condition in Hades, we shall endeavour to make as much use as possible of it in the course of our exposition.

the dark veil,¹ which wisdom has drawn, between this side and yonder, by somnambulism, apparitions of spirits, and inquiries of the dead, by uncalled hands—will remain entirely unsatisfied ; and that no other instruction, relative to our future condition, neither can nor shall be given here on earth, than that which is conveyed to us in the word of God.

And, as the rich man in this narrative enters immediately upon his arrival in Hades, into conversation with Abraham, and as it appears obvious from their conversation, that they saw each other, and were mutually convinced of the identity of their persons, and as each accurately knew the history and connections of the other : we must necessarily and logically conclude, that the soul of man, separated from its body, can *see* the objects by which it is surrounded ; is able to distinguish one from another ; to express its thoughts and feelings in words ; and to hear and understand the observations made by others ; just so as it is, likewise, plain, from this conversation, that we carry over with us our complete personal consciousness, together with a recollection of every relation and occurrence during our life on the earth ; that we feel the deepest sympathy with the lot of all who were near and dear to us, and whom we left behind on the earth ; that we shall recognize in Hades, not merely our own friends, relations, and contemporaries, and be recognized by them ; but be able also to distinguish such as lived and died on the earth thousands of years before us, from other persons ; be able to recognize them ; to address them by name, and to call the history of their lives to our

¹ Deut. xviii. 9-12, Isa. viii. 19, 20.

remembrance. If the spirits of the departed were deaf and dumb, or insensible, the preaching of the gospel could neither be carried on nor heard; neither could Moses and Elias have conversed with Jesus on Mount Tabor. (Matt. xvii. 3; Mark ix. 4; Luke ix. 30, 31.) *One* language—probably the original one—must be intelligible to *all* the inhabitants of the Under-world. For if every individual should merely know that peculiar to his own nation, the assembly of the occupants of Paradise, devoted to the praise, adoration, and glory of their Redeemer, could not be a *general* one; but would be split into a multitude of individual Christian assemblies, while also the spiritual conversation and mutual communications of believers would be confined to an intercourse with their own former countrymen. The gospel would have to be preached in as many languages as there are nations now living on the face of the earth; but to the deaf and dumb of all nations, instruction could only be conveyed by such signs as they had learned in the various institutions on the earth, by means of which, but little information was conveyed to them, while it could in no way be made intelligible to those who died as infants, and before they understood any kind of language.

§ 19. To separate the good from the bad here on earth is altogether impossible, because it is the land of probation, and invitation to salvation. The pious must live here in communion with the ungodly; the strength of their trust in God, their humility and love must be tried by the scoffs, hatred, vexations, and persecutions of the wicked; while they are called upon, at the same time, to labour by word, deed, and example for their

calling and conversion. But in the regions of death, this separation between the good and the bad will forthwith begin ; for we see that Abraham and Lazarus were separated from the rich man by a great gulf. The *invisible* Church of Christ here on earth whose members dwell dispersed over the whole globe, appears in Paradise as the *visible* Church. There she will cease to be the Church *militant* fighting against all ungodliness within and without her pale, and will celebrate already the commencement of that triumph promised to her by Christ.¹

Such as the end of a man is here, such is also his beginning there. He died, either in the confident assurance of his justification before God, procured for him by Christ, or as an unbeliever ; and that faith or unbelief, as well as the regard as to whether the latter had been caused by his own guilt or not, will determine the place in which he will awake in the lower regions, and with the same also the condition into which he will see himself translated.

When the soul of man leaves the body it will not be at liberty to choose its own place in the regions of the dead. The disruption of those closely entwined ties, by which his soul was so intimately connected with the body, will, for a moment, deprive it of all consciousness, so that it can only be passive. The rich man did not *lift up* his eyes *until* he was already in Hades, in the place of torment.² The soul will without knowledge or choice, be, as it were, magnetically attracted to the place to which it belongs, in

¹ Matt. xvi. 18.

² Luke xvi. 23.

accordance with its disposition, and true and inward worth. Just so as the Holy Scriptures expressly declare, that Judas Iscariot, having hanged himself, went "to his own place;"¹ that is, to that very place which was most suitable for him to learn to know the nature of his avarice, of his disgraceful betrayal of his affectionate Lord and Master, and of the guilt of suicide.

§ 20. But not merely robbers, murderers, thieves, and other great criminals will descend into the Gehenna ; but also all ungodly men, that is, all such as *through their own guilt*, remained alienated from God, estranged from the Saviour, and who stood in no communion with the Triune Deity : of this class of persons Christ has placed a warning example before our eyes, in the narrative and characteristic description of the rich man.

The rich man was not guilty of any of those crimes ; he was no bad or contemptible man in the eyes of the world, but, on the contrary, he had the reputation of an honest good man among his relatives and acquaintances with whom he fared sumptuously and joyously every day. The only thing which Christ lays to his charge is the abuse of his temporal riches, through his careless, sensual enjoyments, combined with merciless indifference towards the afflicted and needy Lazarus, whose very name ought to have reminded him of his duty to support him liberally in his distress.²

This rich man had, consequently, done, neither

¹ Acts i. 18, 25.

² Lazarus, in Hebrew, " Eliezer," in German, " Godhelp," intimates a filial, faithful, and resigned disposition towards God.

more nor less, than what thousands of his companions are still doing, or daily omit to do ; he did not go to that place in Hades which is occupied by pious souls, but to the Gehenna, where God torments them who have lived dissolutely and unrighteously with their own abominations.¹

This rich man had only a heart for noisy joys, and ever new and sensual gratifications ; he had no desire for the things above, but only for the things on the earth ;² he was only delighted in the daily intercourse with the children of this world, and of such as were of the same mind as himself.³ His selfishness left him cold and indifferent towards everything which could not promote his own convenience ; the word of God revealed by Moses and the Prophets was a matter as indifferent to him as God himself. He did not regard his riches as talents entrusted to him by God, and of which he ought to have given something, as a thank-offering to his needy brethren ; he did not assist others with the blessings he had received, like a good householder of the manifold gifts of God.⁴ It is true the history of the rich man and of poor Lazarus is very old ; but it is as true in our days, as it was thousands of years ago, and is daily acted over afresh.

So long as there are still so many men—yea, even Christians—who, like the rich man, are sunk in vain selfish enjoyments, devoting the means entrusted to them principally to splendid garments, living sumptuously every day, whose whole mind, thoughts, and

¹ Wisdom xii. 23.

² Col. iii. 2.

³ Luke xvi. 8.

⁴ 1 Pet. iv. 10.

desires are never raised above the narrow theatre of perishable lusts, earthly cares, and wearisome occupations; who live, consequently, not *in God, for God, and with God*; but only for *this perishing world*—so long will there be also many, yea, even seeming Christians—young men, and young women, and old persons, who, upon their departure from this world, will share the mournful lot of that man, once so rich, but now so poor! When he awoke in the lower regions, he felt that he had become a beggar. To his humble request for a drop of water for his parched tongue, he received the very natural answer, “*Thy good things*” those which you esteemed hitherto your chief good, for which alone you had any susceptibility, which you chiefly desired and longed for all your life—those you have already received on the earth;—of such *perishable* goods there are none in the lower regions, and for everlasting goods in which God’s children mainly delight here, you have neither been susceptible nor longing. God’s love and mercy has often, and in various ways, offered you these true riches in Sacred Scripture, while you were still living on the earth; but you have regarded them as nothing in comparison with your *changeable* goods, and never desired them; your present painful position is what you have chosen for yourself, and you must now learn to bear it with patience and submission.

But this answer will sound much more severe in the ears of those who, during the last eighteen hundred years have been baptised in the name of the Sacred Trinity; but have, notwithstanding, given themselves up to the joys and pleasures of this world.

The Christian has, here on earth, not only Moses and the Prophets laying before him, by divine authority, both blessings and curses, but he has also Christ and his Gospel kindly inviting him, together with the Apostles, showing him the way of salvation, and telling him plainly, that it requires no grievous mortal sin, no atrocious crime or vice, to lead men to destruction ; but that the carnal *mind* and the friendship of the world are in themselves enmity against God ; and that whosoever will be the friend of the world will be the enemy of God ; but “that no man can serve two masters,¹ without loving one and despising and neglecting the other.” And if the many undeserved mercies offered to the Christian in this world, and laid up for him in that which is to come, are intended to dispose his heart to gratitude, to praise and magnify the goodness of God, so ought, likewise, the sight of every Jew admonish him to consider also the *severity* of God,² with which he, being jealous of his honour, visits his own elect covenant people ; because they have despised their Saviour, for so many centuries, with the punishments so often threatened to them ; and is still, and continually, visiting them ; and whose sad destiny is ever placed before the eyes of Christians as a warning example.³

But there prevails in the present day in our luke-warm state of Christianity, such an effeminate and soft sentimentality as has lost all serious belief in God's severe judgments. It is the fruit of that sin which, by rejecting the God of Scripture, has made a God to

¹ Rom. viii. 6-8; James iv. 4; 1 John ii. 15; Matth. vi. 24.

² Rom. xi. 20-22. ³ 1 Cor. x. 1-11.

itself, who is always and only kind, benevolent, long-suffering, and forbearing.

When a man has become so powerless and miserable as to be no longer able to form any firm resolution, and to carry it forthwith into effect; to break himself loose from the world, and to begin a life *in God, with God, and for God*: he then begins to treat with his Creator and Lord, and to attribute to Him his own wavering and effeminate disposition.

The joys of this earthly life, of which we can partake with a *pure conscience*, are by no means displeasing to God; for his own word encourages us to a cheerful enjoyment of his gifts and blessings, when it says :

“Every man also to whom God has given riches and wealth, and has given him power to eat thereof, and to take his portion, and to *rejoice* in his labour; this is the gift of God. For he shall not much remember the days of his life, because God answereth him in the *joy* of his heart.”¹

But every allurement of the world *that draws us away from God and resists the invitation of God to draw nigh unto him*, is a pleasure of sin for a season;² and we must, therefore, flee from every earthly gratification, of which we cannot partake in any other way than by departing from God, as from a deadly poison. The Holy Scriptures say : “Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes: *but know thou that for all these things God will bring thee into judgment.*”³

¹ Eccl. v. 19–20.

² Heb. xi. 27.

³ Eccles. xi. 9.

But this judgment begins already in Hades, in the awakened conscience of the soul; “for it is appointed unto man once to die, but *after* that the judgment.¹” When the Christian holds intercourse with the children of this world, because he regards it his duty, it will not prove injurious to his soul’s salvation; in so far, namely, as he feels his intercourse to be *a cross* under which he is to exercise his patience, humility, and Christian charity. But the delight in the disposition, and the participation in the doings of the children of this world, is just as injurious to true piety as atrocious crimes; in fact, frequently much more injurious; because the latter are more frequently repented of, while participation is applauded by the world, and its sinfulness but rarely acknowledged. The word of God asserts “that the friendship of the world is enmity against God; that whosoever will be the friend of the world will be the enemy of God;”² and therefore warns us: “*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.* For all that is in the world, namely, *the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever.*”³

We sinful creatures possess by nature not so much as the least affection for God; but, on the contrary, a great propensity to sensuality, which draws us away from God. If we give ourselves up to this inclination, it will gain strength from day to day, and our estrange-

¹ Heb. ix. 27.² James iv. 4.³ 1 John ii. 15-17.

84 WHO SHALL SHARE THE RICH MAN'S LOT?

ment from God is daily made greater. The soul in this state is occupied with earthly pleasures alone, and finds no time for heavenly things. To stand still in what is good or evil is *impossible*, and he who does not daily draw nearer to God, and grow better, will remove further from Him, and grow worse. If, therefore, such a soul, devoid of God and of divine things, being only occupied by mean lusts, is called out of this world, it cannot carry with it so much as a spark of divine light, and can, consequently, not be attracted by any higher regions, but only by the lowest place in the Lower world. And its joys are then turned into sorrows; and in Hades it will curse the time it has wickedly lavished upon trifles.

This distressing lot, however, of the rich man will not only be that of every careless glutton and obdurate sinner, but also of every sensual soul, which, like him, is so much engrossed and taken up by any kind of earthly possessions as to be unable to receive the Spirit of God and his spiritual influences.

It will also be the lot of the avaricious and greedy, as well as of the gambler, who make gold and temporal things their God.

It will be the lot of the licentious, whose soul and mind are entirely filled up with impure thoughts and images.

It will be the lot of the drunkard whose delight consists in intoxicating joys.

It will be the lot of the selfish, the proud, and the ambitious, who are longing only for worldly glory, honour, rank, power, dignities, and might, and are crouching only for the approbation and favour of the Great.

For all these have, like the rich man, no relish for those things which are above, but for those things which are on earth. They are, therefore, without God; of the number of those who are lukewarm and indifferent to the kingdom of God. But open enmity against Christ stands nearer to the love to Him than blunted indifference, and the state of being sold to the bondage of worldly gratifications and material interests. Error and moral obduracy are dangerous enemies; still it is possible to convince them of their dangerous delusions; while unresisting weakness can never be convinced; and for this reason does Christ pronounce that terrible judgment against all indifferent souls: "I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."¹

§ 21. The lukewarm and nominal Christian who, through his whole life, never sought to cultivate communion with God, and stands, therefore, as far as he is actively concerned, in no relation—at any rate, in no filial and confiding one—with his God, speaks, notwithstanding, of his everlasting salvation which would succeed his earthly life; not so, however, as to look upon it as the gift of God's grace; but so as though it were at his own disposal, and as though it were impossible to fall short of it. But that salvation which God has promised us consists in nothing else than in a gracious union of the living God with the soul of man, and in the entire devotedness of the latter to God. It

¹ Rev. iii. 15, 16.

is, therefore, impossible to be realised without an *intimate, filial confidence in God*, and that is only implanted by the only begotten Son of God, whereby He becomes our brother, and God our Father, and we are made the children of God, and, *as such*, also partakers of the eternal happiness of God, and joint heirs of the blessedness of the Son of God.¹ Whosoever, therefore, disdained this believing resignation of his soul to God in this world, and, consequently, never entered into a filial and confiding relationship with God, cannot call God his Father, nor urge the least claim to salvation.

Although the rich man was a descendant of Abraham, and always addressed him as his Father, and Abraham also acknowledged him as his son, he did, notwithstanding, not go to his progenitor; but could merely see him *from far*, in a very *different place*, with Lazarus in his bosom. In the world of spirits, souls are consequently not located according to their *bodily*, but according to their *spiritual* relationship. No man is admitted to Paradise, or to the communion of the saints, on account of his *natural*, but on account of his spiritual birth; not as being a member of any pious family, or the descendant of any saint, but only as being born of God.² For our Saviour says, with a twofold asseveration of his words: "Verily, verily, I say unto thee, except a man be *born again*, he cannot see the kingdom of God."³

All men of every nation under heaven, who believe in Christ as their Saviour, will live in the most intimate communion with Abraham and all believers of

¹ Rom. viii. 17, Gal. iv. 7.

² John i. 13.

³ John iii. 3, 6.

the Old and New covenant in the regions of the dead, as it is written: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: *that he might be the father of all them that believe, though they be not circumcised*; that righteousness might be imputed unto them also: And the father of *circumcision* to them who are not of the *circumcision only*, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised."¹ By this division of mankind in conformity with their spiritual relationship, we also learn to understand that the divine promise above cited, "*Thou shalt be gathered to thy fathers*," &c. &c., can mean nothing else, but *Thou shalt again be united in the Sheol with all those of thy ancestors who stand in a spiritual relationship with thee.*

§ 22. It is indeed a matter of the deepest importance to us to know the difference and contrasts between man in his sinful nature, and between him who is *born anew* by faith in Christ; and Sacred Scripture points out this difference in the clearest manner, and sets it before our eyes as a complete opposite. They call those only who are regenerated "*the children of God*," and those who are still in their natural condition "*ungodly*," or "*godless*," because they are, with respect to their sinful nature, separated from God, and still entirely estranged from all that is divine. In our natural condition there exists no such difference, for *all* men are sinners. But when our merciful God offers his grace, and the pardon of sin to two men, and the one

¹ Rom. iv. 11, 12, ix. 7-9.

accepts it, and is converted, and the other despises it, and does not suffer himself to be brought to repentance by God's goodness—these two persons separate then from each other, and walk, henceforth, in entirely different directions. The one was by nature a sinner, and continues by his own free choice a sinner, and departs therefore further and further from God. The other was indeed also a sinner by nature; but he returned from the error of his ways, drew near to God, and is made a holy and regenerate creature before God. And he is now made a child of God while the other becomes a child of the Devil. As the Holy Scriptures say: “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he *cannot sin*, because he is born of God. In this *the children of God* are manifest, and *the children of the Devil.*”¹

There are many and striking contrasts among men, but none is so great in the sight of God, and in its consequences, as that between the believing, spiritually minded and regenerate, and those who remained still in their natural condition, that is, unbelieving and carnally-minded.

It is true the world endeavours to obliterate this difference, and to maintain the contrary, and declares, therefore, the regenerated and the believers to be hypocrites, but the unbelievers and self-righteous to be sincere and pious; while, on the other hand again, it will only acknowledge those to be pious who are *perfectly holy*, and *great criminals* only to be wicked; but

¹ 1 John iii. 9, 10.

all such reasoning is in direct contradiction with the word of God. Sacred Scripture does not denounce the vicious as being "*godless*" because they lead an immoral life; but looks rather upon the *origin* and *source* of all ungodly conduct, which arises from their separation from God, and the sin of unbelief in his revealed word.

God does not judge of us according to our outward actions; but according to our inward disposition in which they originate. He acknowledges only that as right and good which we do or leave undone from love to Him, and from obedience to his revealed will. Everything must, therefore, appear ungodly in his sight which man does, or leaves undone, without any regard to God and his known will, since none of man's actions have any connexion with that God who is alone good;¹ from Whom comes every good gift; and animated and governed by whose spirit we are alone able to do any good deed. Just so as the Holy Scriptures most plainly assert: "Whatsoever is not of faith is sin."² Only in the sense of *this* truth we can comprehend how a man, perfectly blameless in the eyes of the world, may in the sight of God be regarded as a leper.

All the sacred poems of the Psalms are pervaded by this principle: There is a kingdom of God on the earth, whose members are through God's grace, according to their inward life, disposition, tendencies, and hopes, the very reverse of those who are still out of that kingdom;³ and by God's favour towards the former, and his progressive judgments towards the

¹ Mark x. 18. ² Rom. xiv. 23.

³ Mark iv. 11; 1 Cor. v. 12, 13; Col. iv. 5; 1 Thess. iv. 18.

latter, both will, the longer the more, and, at last, also externally be separated from each other. For this reason does the royal singer begin his introduction to the Psalms purposely with the great difference begun between the first two brothers, and continually existing between the way of the seed of the serpent and the seed of the woman,¹ together with the different end of the two. He compares the righteous to a fruitful tree planted at the water's side, possessing, for the renovation of its vital powers, an inexhaustible source; while the ungodly appears to him as dry chaff liable to be scattered by every gust of wind. To the former he announces blessings;² but to the latter, coming judgments. God can, consistently with his holy love, not love man as he is, according to his corrupt nature, or as he means to *improve himself*, and to make himself better; but loves man only in proportion as the latter suffers himself to be made better, and like Christ, his prototype, by the Spirit of God.

From this his pattern, man and all his offspring have torn themselves loose by selfishness, spite, and unbelief, and placed themselves thereby in complete contradiction with the divine nature peculiar to themselves; so that in the soul of each, even in the best and most pious, two entirely antagonistic natures, the divine and that which has fallen away from God, namely, his human nature, are involved in a continual conflict the one with the other;³ and in this conflict but one of the two natures can obtain the victory in the soul of man at the end. But every man is con-

¹ Psalm, i. 1. In the original it is blessedness.

² Rom. vii. 15-25; Gal. v. 17. ³ Rom. vii. 15-25.

strained to side either with the one or the other of these combatants in his mind; and with that combatant whose cause he defends, he must either stand or fall. And since man is the creature of God, and his Creator commands him expressly, "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy might,"¹ and God demands his complete and *undivided* love, and the whole man with his body, soul, and spirit, and as He further also desires of us: "Ye shall be holy, for I am holy;"² so is there also with God no middle class, between good and bad, between pious children of God and ungodly men, between saints and sinners. God acknowledges those only as his people who cleave to Him alone in body and soul, who dedicate their whole life to Him alone, or who, though still in a weak faith in Christ, desire after God's approbation. If thou art not *good* in God's all-seeing eye, then you *remain evil* before Him by nature; if thou art before God not in the way of *sanctification*, then thou remainest conformably to thy own propensity in sin, and unholy before Him; if thou art in no communion with God by the mediator whom He has appointed for thee, then dost thou remain in thy fallen nature an ungodly man; and whosoever is not *for* God is *against* Him. That there is no neutral position in the sight of God between pious and wicked is certain from the expression of our Saviour, "For he that is not against us is on our part;"³ by which he numbers even such among his

¹ Deut. vi. 5. ² Lev. xi. 44-45; 1 Peter i. 15-16.

³ Mark ix. 40.

people as do not yet belong to His followers, but are in an unconscious and weak faith; whereas his inverted expression, "He that is not with me is against me,"¹ is meant for the lukewarm, indifferent, and nominal Christian, who keeps standing still all his lifetime between God and the world, because he is not willing to break with either of them. But our Saviour acknowledges no such neutrality, but says distinctly, that they belong to his enemies. Apathy towards Christ is a negation of *good*; an evening twilight, which ends in the darkness of the night; while a feeble faith in Christ is a negation of *evil*; the dawn of the morning which ends in the brightest light of the day.

Christ is the light of the world; and all who are not enlightened by *this* divine light abide in their natural darkness, and, all who stand in no communion with Christ, are in communion with his adversary the Devil.

In the eyes of God, who deeply abhors every sin, it is all the same whether the Devil hold you captive by a straw or by a chain of iron, whether you let him have but a single hair of your head as his possession, or allow him your whole body and soul. For the light has no fellowship with darkness; Christ and Belial, God and Baal do not agree together.² Man cannot partially devote himself to both; but to one of the two he must devote himself entirely. As our Saviour says: "No man can serve two masters; for either he will hate the one, and love the other; or

¹ John viii. 18.

² 2 Cor. vi. 14-15; 1 Kings xviii. 21.

else he will hold to the one, and despise the other.
Ye cannot serve God and Mammon.”¹

In the great dispute carried on for six thousand years between God and the prince of this world,² it must once come to a decision with every individual human being, on principles of right and justice, as to whom his soul belongs, whether *to God* or to his adversary, the *Devil*.³ Between the kingdom of God and the kingdom of the Devil there is no intermediate reign into which any man might enter.

§ 23. God does not judge of man as we do, by outward appearance or by individual actions, but only according to his true and internal worth. The Omniscient sees us not merely in our present *state of development* in which we are gradually *ripening* to what we shall be hereafter, but He looks upon us according to the deepest ground of our souls and hearts, and according to the *beginning, centre, and end* of our process; and regards man according to that which every one is *at present*, what he *will be* at the end of his life on earth, and what he will still be made of *in future*. According to this *survey* and *view* of God, penetrating man to the most secret recesses of his heart, there are before Him but two classes of men, according to which He exhibits in his revealed word the condition of the man who is still in his natural state as the antithesis to the regenerate, in the following manner:—

¹ Matt. vi. 24, Luke xvi. 13. ² John xii. 31, xiv. 30.

³ Matt. xii. 26.

	ADAM. — The Earthly Exemplar and Progenitor of the Natural Human Race,	CHRIST. — The Heavenly Exemplar and Progenitor of the New and Regenerate Human Race.	
1 Cor. xv. 21, 22, 45-47.			1 Cor. xv. 21, 22, 45-47.
Rom. v. 19-21.			Rom. v. 19-21.
Rom. vi. 6..... Eph. iv. 22	The old and fallen man.....	The new and risen man	Rom. vi. 11. Eph. iv. 24. (Col. ii. 15, iii. 1.
1 Cor. ii. 14	The natural man.....	The regenerate man	John. iii. 2-7.
1 Peter. i. 23.....	Corruptible seed.....	Incorruptible seed	1 Peter. i. 23.
Matt. xiii. 38.....	Tares	Good seed	Matt. xiii. 38.
Isa. lvii. 4	False seed.....		
1 Cor. xv. 54.....	Mortal	Immortal	1 Cor. xv. 54.
1 Cor. xv. 50, 53.....	Corruptible	Incorruptible	1 Cor. xv. 50, 53.
1 John. iii. 14	Death	Life	1 John. iii. 14.
Col. ii. 14			(Col. ii. 14.
John. iii. 6.....	Flesh	Spirit	John. iii. 6.
John. iii. 16	Born of the flesh... Natural body	Born of the spirit ... Spiritual body	1 Pet. i. 23. John. iii. 6, 8.
1 Cor. xv. 44.....	Natural life	Spiritual life.....	1 Cor. xv. 44.
1 Cor. xv. 45.....			1 Cor. xv. 45, 46.
1 Cor. xv. 48.....			1 Cor. xv. 48.
Phil. iii. 19	Earthly	Heavenly	
1 Cor. xv. 49.....	Image of the earthly.....	Image of the heavenly	1 Cor. xv. 49.
Matt. vi. 23.....			Matt. vi. 23, 23.
Luke. xi. 34-36.....			Luke. xi. 34-36.
John. iii. 19.....			John. iii. 19.
Acts. xxvi. 18	Darkness	Light	Acts. xxvi. 18.
Eph. v. 8			Eph. v. 8, 13.
2 Cor. vi. 14			2 Cor. vi. 14.
1 John. iv. 6	Spirit of error	Spirit of truth	1 John. iv. 6.
1 Cor. ii. 12	Spirit of the world	Spirit of God.....	1 Cor. ii. 12.
2 Cor. i. 12	Carnal wisdom	God's grace	2 Cor. i. 12.
1 Cor. ii. 5	Human wisdom	God's power	1 Cor. ii. 5.
1 Cor. ii. 6.....	Wisdom of this world	Wisdom of God	1 Cor. ii. 7.
Gal. v. 19-21.....	Works of the flesh	Fruits of the spirit	Gal. v. 22.
Rom. xiii. 12.....	Works of darkness	Armour of light	Eph. v. 9.
Eph. v. 11.....			Rom. xiii. 12.
John. viii. 44			
Eph. ii. 1, 2	Communion with the devil by sin... Unbelievers	Communion with God through Christ..... Believers	Eph. ii. 18.
1 John. iii. 8-10			Eph. iii. 12.
Luke. xii. 46.....			
John. xii. 27			Ps. xii. 1.
2 Cor. iv. 4			Ps. xxxi. 23.
2 Cor. vi. 15			Sirach, i, 26.
Tit. i. 15			John, xx. 27.
1 Pet. ii. 7			2 Cor. vi. 15.
Eph. ii. 2			Eph. i. 1.
Eph. v. 6	Children of unbelief	Children of the covenant	Acts, iii. 25.
Col. iii. 6			
Jude, ver. 19.....	Withered unfruitful trees...	Trees of righteousness.....	Isa. lxii. 3.
Mark. iv. 11			

1 Cor. v. 12, 13...	{ Them that are without the pale of the kingdom of God.....	{ Children of the kingdom	Matt. xiii. 38.
Col. iv. 5			Luke, xvi. 8.
1 Thess. iv. 12 ...		{ Children of the light, children of the day	John, xii. 36.
Luke, xvi. 8	{ Children of this world		Eph. v. 9.
1 John, iv. 4-6 ...	{ Which are of the world ...	Which are of God ...	1 John, iv. 4-6.
Prov. xiv. 19.....	Evil.....	Good	Prov. xiv. 19.
1 Cor. vi. 1	Unjust	{ Just.....	Matt. v. 14.
Jude, ver. 13.....	Wandering stars	{ Godly.....	Matt. v. 45.
Wisd. iii. 2	Thoughtless.....		2 Pet. ii. 9.
Jude, ver. 3	Dreamers	Perfect	1 Cor. ii. 6.
Gen. xviii. 23, 25			Gen. xviii. 23, 25.
Ps. xxxii. 10.....		{ Righteous	1 Pet. iv. 18.
Ps. xxxvii. 12-39	{ Ungodly.....	{ Pious	Ps. xxxii. 11.
1 Pet. iv. 18			Ps. xxxvii. 14, 18.
Rom. viii. 5-8 ...	Carnally minded	Spiritually minded	Rom. viii. 5.
1 Cor. iii. 1			1 Cor. iii. 1.
Rom. viii. 4	Who walk after the flesh.....	Who walk after the Spirit	Rom. viii. 4.
John, viii. 35.....	Servants	Sons	John, viii. 35.
Rom. vi. 17	{ Servants of sin	{ Servants of righteousness	Isa. liv. 17.
John, viii. 34.....		{ Servants of the Lord	Rom. vi. 18.
1 Pet. ii. 19	{ Servants of corruption...	{ God's household	Eph. ii. 19.
Isa. lvii. 4	{ Children of transgression	{ Citizens with the saints	
		Priests of the Lord...	Isa. lxi. 6.
Jude, ver. 12.....	{ Carried about of winds.....	Saints.....	{ Ps. xli. 1. Ps. xxxi. 23. Ps. xxxvii. 28. 1 Cor. i. 2. 1 Cor. vi. 1, 2. 2 Cor. i. 1. Eph. i. 1. Phil. i. 1. Col. i. 2. Isa. lxix. 9. Luke, xviii. 7. Rom. viii. 33. Col. iii. 12, Titus, i. 1. Rom. i. 7.
Titus, i. 16	Abominable	Elect of God.....	
Rom. viii. 7	{ Enmity against God.....	Beloved of God.....	1 Cor. iii. 9.
Ps. xxxvii. 20 ...	{ Enemies of the Lord	Servants of God	Matt. xii. 30.
		God's fellow workers	Mark, ix. 40.
		God's building	
		Who are for Christ...	1 Cor. iii. 16, 17.
		Temples of the living God.....	2 Cor. vi. 16.
Matt. xii. 30	{ Them that are against Christ	Temples of the Holy Ghost	1 Cor. vi. 19.
Mark, ix. 40		Sanctified in God the Father	Jude, ver. 1.

Phil. iii. 18	{ Enemies of the cross of Christ	{ Sanctified in Christ Jesus	1 Cor. i. 2.
		Them that are in Christ.....	1 Cor. xv. 23. Gal. v. 24.
Phil. ii. 15.....	{ A crooked and perverse generation ...	{ Generation of the righteous Generation of the pious	Ps. xiv. 5. Pa. cxii. 2.
		Generation inquiring after God, and seeking the face of the Lord.....	Pa. xxiv. 6.
Eph. ii. 3	{ Children of wrath by nature.....	{ The chosen generation The royal priesthood	1 Pet. ii. 9.
		The holy people	
Matt. xiii. 38.....	Children of malice	The peculiar people	
Matt. xxiii. 15 ...	Children of hell ...	Children of peace	1 John, iii. 9. 1 John, v. 18.
John, viii. 44.....	{ Children of the devil	Born of God.....	Gen. vi. 2.
Acts, xiii. 10.....		Children of God ...	Rom. viii. 14. Gal. iii. 26.
1 John, iii. 10 ...		God's heirs and joint heirs with Christ.....	1 John, ii. 1, 2, 10. 1 John, iii. 10. 1 John, v. 2. Rom. viii. 17. Gal. iv. 7.
1 Cor. i. 18.....	} Them that are lost	Them that are saved	1 Cor. i. 18. 2 Cor. ii. 15.
2 Cor. ii. 15			

All these expressions applied to unregenerate men, and which may probably appear too hard to them, are used in Sacred Scripture to denote not merely the disposition of all who are still alienated and estranged from God, and, therefore, not susceptible of any higher and spiritual life ; but also to express the deep abhorrence in which their worldly-mindedness is held by a holy God. These strong contrasts are designed to make it plain to us, that there is in this world no gradual, but a specific difference between men, as by nature unbelieving and alienated from God, and between those who are born anew by faith in Christ ; a difference which is founded upon their characteristic

peculiarities, and which are entirely opposed to each other. But this strong contrast will appear most prominently in the place of the departed ; for it is written : “ What fellowship has the wolf with the lamb ? So the sinner with the godly.”¹

§ 24. How often do we read in the records of deaths, that the survivors can only comfort themselves with the hope of a *joyous* recognition in a *better* world. It is quite true we shall *recognize*, in the place of departed souls, all who were dear to us here on earth,—all our relations, friends, and acquaintances ; but those of us, who are in no *spiritual* relationship with those that departed in the faith, will see them only *from far*, and in very different circumstances, in the same way as the rich man and Lazarus saw each other again. And if those that went before them have, *through their own guilt*, been as unbelieving as their survivors, it will be a painful and distressing recognition to *both parties*.

The more exalted and holy the truth is which the unbeliever denies, the greater will be the effect of his denial on his destiny, and the greater and more heartrending his pain on opening his eyes in the Gehenna, and perceiving the folly of his resistance to the truth revealed by God, and the contempt he entertained of the grace offered to him. His awakening there will be with a shriek of horror, and terminate in despair and madness ; he will then experience the truth of God’s word : “ It is a fearful thing to fall into the hands of the living God.”²

§ 25. All who have been admired here on earth for

¹ Ecclius. xiii. 17.

² Heb. x. 31.

meeting death with a smiling countenance—unless their courage be derived from a confident faith in Christ—will, on awakening in the lower regions, lose all the courage and fortitude of their souls, forasmuch as such strong-headedness, only founded on the world of senses, will entirely cease with the sensuous life of this world. It will not merely be interrupted for a moment, because by the dissolution of the strong ties which kept body and soul together, the latter becomes at once insensible;¹ but also because, on his awakening from the dream of this life, the unbeliever will perceive in the Gehenna that the vigour of his spirit has, by his departure from the world of senses, lost also all support and acknowledgment, and that he, during his whole life, has only sought to seize upon a shadow which has now shamefully deceived him of his highest and eternal blessings.

As the preaching of the cross is “foolishness to them that perish” already here on earth; “but to us who are saved the power of God;”² so will the preaching of the Gospel in the lower world harden those who are not susceptible of God’s grace still more, and serve as a testimony against them, and lead to their own damnation in the day of judgment. But to those who are fallen asleep in the faith of Christ, it will strengthen

¹ The *last* words of our dying Saviour: “Father, into thy hands I commend my spirit” (Luke xxiii. 46); and also the exclamation of the dying Stephen: “Lord Jesus, receive my spirit” (Acts vii. 58), show sufficiently that the sense of unconsciousness in which the dying man is no longer master of himself, begins with the moment of death; for which reason both commit their spirits to the care of God.

² 1 Cor. i. 18.

their faith and inward peace; procure them rest against all consciousness of guilt, and against all fear of the last judgment; and to those who are in a weak state of faith, or in salvable absence of faith, it will bring that rest.

§ 26. The Intermediate State in Hades is therefore, both to believers and unbelievers, a foretaste of their future and everlasting condition ; affording to the former an anticipation of the enjoyment of endless salvation in the most intimate communion with the Triune Deity, but to the latter, one of unending misery in a state of complete separation from God.

§ 27. In Hades, the sensual impulses of the body can no longer appear to man under any delusive form, neither deceive him any longer. For all earthly relations and occupations, blunting his sense of truth here on earth, will cease there. In this world we are never able to achieve a decisive victory over ourselves, because our own flesh and blood fight against us in our own bosom, as the most obstinate enemies ; but in Hades all earthly ties are dissolved. Every impediment, doubts, halfness, and lukewarmness, have there reached their end ; and the issue depends solely on man's spiritual energies. The brightness of the divine light will penetrate into the depths of his Spirit without any interruption. Surely, and clearly, and with all his soul, he will decide either in favour of what is good or of what is bad, either for Christ or against Him—for man's free will remains untouched even in the lower world—and whatsoever he chooses there to be, that he will strive to accomplish with full determination of mind. In the first case, therefore, the soul can easily become much more holy and more devoted to God, than it was

possible for it here on earth; while, in the second case, its decision in favour of what is bad will be just as decided and resolute. A full consciousness of an opposition to God has penetrated the soul; sin becomes its own free, unconditional and chosen principle of life; and the human spirit reaches his culminating point in evil, and the soul, totally hardened in unbelief, may at last become quite satanic in its nature.

§ 28. All the wisdom and prudence of this world, as well as all earthly sciences, will not find the least application or acknowledgment in the next world, and are therefore of no value there. For there it will be shown most conclusively, that to love Christ is better than all knowledge.¹ All sophistry of human reason, of rationalism, together with all speculative wisdom of ancient and modern philosophy—in so far as it is in contradiction with the word of God—will there be acknowledged as errors, and vanish like clouds. Likewise also all mere religious knowledge—in case that knowledge of christianity has not led him to see his sins, to repent, and to embrace the Redeemer—must even tend to the soul's destruction and final damnation; for Christ says: “The servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.”²

A soul that has acquired no higher knowledge than such as was considered of value here on earth, must, on being separated from its body, and wholly removed from all connections with this world, grow more and more ignorant, since every exertion and advancement

¹ Eph. iii. 19.

² Luke xii. 47.

in those things, in which its interest wholly consisted, will be denied to it there ; for the words of our Saviour : “ For whosoever hath, to him shall be given ; and whosoever hath not, from him shall be taken even that which he seemeth to have,”¹ are also applicable in Hades.

§ 29. If therefore such a soul has, *through its own guilt*, remained estranged from the Triune Deity; if it has done here everything only for its worldly occupation, only for its mammon, or only for the pleasures, glory and honours of this world ; if it has laboured and toiled here for bodily comforts alone ; but done nothing for the glory of God, for its own salvation, and for the deliverance of the souls of others from destruction,—if it has been sufficiently warned and admonished, like the brothers of the rich man—by means of the Scriptures and the hearing of the Gospel,—and, if God’s grace has been offered to it in vain, so that there remains no hope, that the joyful message will be preached to it once more in the lower regions: then it must necessarily become extremely difficult for it, both on account of the separation which has already taken place from all believers, and on account of the total want of all farther means for the attainment of a new and higher knowledge and feelings—nay, it must, perhaps, remain impossible after thousands and thousands of years, to be able to approach its Redeemer, and through Him again to its Triune-God ; because it had in this world entirely unlearned all filial and confident prayer ; and can hear and learn no more for its own edification from

¹ Luke viii. 18.

those believers who dwell at a distance from it in Paradise ; and its own companions are found in the same state of spiritual destitution in which any kind of spiritual instruction is altogether impossible. Sacred Scripture says : " There shall be no reward to the evil man ; the candle of the wicked shall *be put out.*"¹ Sincere repentance and heartfelt sorrow for sin, may indeed lead such souls as are still susceptible of them from the Gehenna to a higher state, and, by degrees, even to paradise ; but how much time and humility, what infinite patience will it require, in constant intercourse with ungodly beings, to effect a thorough renovation of the disposition of the soul, and to be made a new creature ? *Here in this world*, the word of God calls on us Christians : " Behold, *now* is the accepted time ; Behold, *now* is the day of salvation."² " *Today*, if ye will hear his voice harden not your hearts."³

§ 30. There is a day of grace for every man ; a time when Christ knocks at the door of man's heart,⁴ offering him his grace, and addressing his conscience in the words : " Awake ! thou that sleepest, and arise from the dead, and Christ shall give thee light."⁵ " I have loved thee with an everlasting love : therefore with loving-kindness have I drawn thee."⁶ And Jesus repeats, in his inexpressible love to sinners, his entreaty very often : " My son, give me thy heart, and let thine eyes observe my ways."⁷ " Turn again, how long wilt thou go astray ?"⁸ " Return unto me ; for I have redeemed

¹ Prov. xxiv. 20, xiii. 9. ² Cor. vi. 2; Isa. xl ix. 8.

³ Heb. iii. 7, 8, iv. 7; Psalm xc v. 7. ⁴ Rev. iii. 20.

⁵ Eph. v. 14. ⁶ Jer. xxxi. 3. ⁷ Prov. xxiii. 26.

⁸ Jer. xxxi. 21, 22.

thee.”¹ And the Apostle admonishes us: “Be ye reconciled to God.”²

At this time of grace the Almighty desires an open, susceptible, and grateful heart for his love and mercy; so that Christ and his heavenly Father may come, and take up their abode with man.”³ And the more impressively therefore God’s calls and warnings are addressed to man, the greater is man’s guilt in neglecting these kind exhortations of God’s word, and in closing his heart against the influence of the Holy Spirit.⁴ And when the time of grace, with all its warnings, has run down in vain, then follows divine wrath and punishment, and at last judicial hardness.⁵

Such seasons of grace there are for every man either in this or in the lower world. But no one who is baptized in the name of the Triune Deity, and sufficiently instructed in the Christian religion, dare, for the loss of his soul, resign himself to the delusion that this kind invitation will be addressed to him once more in the lower regions; for there is, according to Sacred Scripture, not the slightest hope of it. The Christian has, in virtue of his baptism, passed already through the Red Sea; as far as he is concerned, there exists no longer any obstacle on earth to his entering upon the rest of the promised land, and to his taking possession hereafter of his spiritual inheritance in heaven;⁶ and just so as hundreds of thousands of the people of Israel—for our example and admonition—did not

¹ Isa. xliv. 22.

² 2 Cor. v. 20.

³ John xiv. 23; Isa. lvii. 15.

⁴ Ezek. xxxiii. 1-5.

⁵ Isa. vi. 9, 10; John xii. 40; Rom. ix. 18.

⁶ 1 Cor. x. 1-6; Exod. xiv. 21, 22.

arrive in the longed-for land of promise, because they were unbelieving to the word of God;¹ so can, likewise, no unbelieving Christian either enter Paradise or heaven hereafter; for which reason, also, Sacred Scripture is continually warning us not to neglect the grace of God,² and says expressly: "Seek the Lord while he may be found, call ye upon him while he is near."³ "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."⁴ As we also see the same in the painful lot of the rich man who had neglected, in his thoughtless life on earth, the time of his grace. Whosoever, therefore, thoughtlessly neglects in *this world* the time of grace offered to him, has, perhaps, lost it for ever—at least, for many centuries—because there follows upon his departure from this world a very long twilight, which requires thousandfold exertions not to suffer the glimmering spark of divine light to extinguish entirely. And as even in temporal affairs the words, "It is too late," have a fearful sound, destroying the brightest hopes, so will also the hope of the thoughtless sinner of passing over to a better state of existence, on his awaking in the painful Gehenna, vanish like a dream, and it will sound like thunder in his conscience: "It is too late to seek grace and mercy."

But if any one should comfort himself with the hope of finding time enough for his conversion on his

¹ 1 Cor. x. 6–11; Numb. xiv. 11–23; Deut. ix. 23; Heb. iii. 17–19, iv. 1–11; Deut. i. 32–35.

² Heb. xii. 15–17, ii. 1–3, iii. 7, 8, iv. 7; Psalm xcvi. 7; 2 Cor. vi. 1.

³ Isa. lv. 6.

⁴ 1 Chron. xxviii. 9.

dying bed, let him bear in mind beforehand, that an intention so utterly at variance with the will of God, and, therefore, exceedingly sinful, is often frustrated by *sudden* death ; and, besides this, that the real conversion of sinful creatures by nature, cannot be the hasty and imperfect work of a few hours or days, which the dying man on account of the rapid progress of disease, and the decline of his bodily and mental faculties, spends often under great sufferings, and in the agonies of death.¹ God desires that the sinner should repent of

¹ A Christian called to the kingdom of God in his baptism, and convinced of the pressing necessity of his conversion to God, who can still form the wicked resolution of following his own inclinations and lusts, and refusing to return until he be brought on his dying bed, must not plead the example of the thief on the cross, who was indeed received to Paradise, though he did not apply to Christ until he was in a dying state (Luke xxiii. 39-43). Neither can he appeal to the example of the labourers in the vineyard, who did not go to the vineyard before the eleventh hour, and received notwithstanding full wages in the evening, like those labourers who had borne the heat and burden of the day (Matt. xx. 6-14). For those two parties were in a very different position, both in respect of their disposition and mode of action, to our Saviour, than that of the Christian above described.

The malefactor had never formed that wicked resolution, and was, consequently, also never convinced in the course of his sinful life, of the necessity of his conversion ; on the contrary, it is probable that the light of grace beamed on him for the first time, on the cross. *He confessed his sins, repented of them*, and turned INSTANTLY, full of faith and confidence, to Jesus ; and that at a time, too, when—with the exception of John—all his disciples had left him and fled ; and when no one, not even any of the Apostles, believed any longer in the possibility that Jesus, who was then dying on the cross, would still reign as a king in his kingdom. This thief was, therefore, at that hour, perhaps the only person on earth who believed in Jesus.

his sins, and make confession of them to Him ; but not from fear of his approaching dissolution, but from a deep conviction of his heart, that he has grievously sinned against God all the days of his life ; that he should, by a strong confidence in the satisfaction offered to God on his behalf by Christ; by sincere repentance and the mortification of the lusts and desires of the flesh, be enabled to put off the old, corrupt man; to live holy and acceptably to God; be made a new man in thought, will, and conversation, in the sight of God: a desire which can only be accomplished on a dying bed by the *special* intervention of the grace of God. Experience confirms what Sacred Scripture declares: "There is no man that hath power over the spirit in the day of death."¹ " Will God hear his cry when trouble cometh upon him ? Will he delight himself in the Almighty ? Will he always call upon God?"² " Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap."³

§ 31. With regard to the children of God in Paradise we may be sure that—through the constant intercourse with all believers, and the mutual interchange of their feelings, as well as through the uninterrupted enjoyment of the preaching of the Gospel—all in whom

Those labourers stood only idle at the market-place, because *no man had hired them*. They were, therefore, perhaps as heathens, not yet called to the *kingdom of God*. The distinguishing grace, according to which they received full wages, notwithstanding the short time of labour, was bestowed upon them, because they, without inquiring after wages, and in contrast with that wicked resolution, and without delay, began their labours in the Lord's vineyard, as soon as they were called.

¹ Eccles. viii. 8.

² Job xxvii. 9, 10.

³ Gal. vi. 7.

the glory of the Lord is reflected in an unveiled face, will also be changed in the same image from one glory to another, as of the Lord, who is the Spirit, and that they will grow more and more in the knowledge and grace of God in all things, in Him who is the head, even Christ.¹ For in Paradise too the brotherly fellowship of God's children will consist not merely in the same faith, in uninterrupted unity and mutual love; but principally in the mutual promotion of Christian love, by the manifestation of their faith, interchange of their feelings, and experience in the kingdom of God; by mutual demonstrations of love, and social prayer, to advise, guard, strengthen, and comfort each other. There in richer fulness than here on earth, the Divine promise will avail: "The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon."² "The path of the just is as the shining light, that shineth more and more unto the perfect day."³ And for this reason also do all believers during their sojourn in the Underworld, live in the same confidence, "that He who has begun the good work in them, will perform it until the day of Jesus Christ."⁴

§ 32. As every human soul takes along with it to the lower regions, the disposition and tendency it entertained at the decease of its body, it follows, that whatsoever thing the soul regarded its highest good on earth; whatsoever it loved and desired most; for whatsoever it had heretofore longed most ardently, the same must constitute there also the constant object of its affection,

¹ 2 Cor. iii. 18; Col. i. 11, ii. 19; 2 Pet. iii. 18; Eph. iv. 15.

² Psalm xcii. 12.

³ Prov. iv. 18.

⁴ Phil. i. 6.

wishes, and desires; for Christ says: "Where your treasure is, there will your heart be also."¹

The soul of the pious Christian which has in this life counted all earthly goods, all the joys and pleasures of this world—in comparison with the excellency of the knowledge of Christ Jesus—but loss and dung, to win Christ, and to be found in him;² the believing soul which sold all it had³ to purchase *one* precious pearl; which forgot the things that were behind, and only reached forward for the prize; did only that *one* thing needful; that strove only for that reunion with its Lord and Saviour;⁴ that soul can, in the regions of the departed, and far removed from all carnal temptations, entertain no other aspirations. And this desire, instilled by the author and finisher of our faith, and here already constantly nourished by Him, will there find full satisfaction; for it is repeatedly asserted in God's word: "For whosoever hath, to him shall be given, and he shall have more abundance."⁵

That soul, however, which delighted here in earthly amusements only, and found its pleasures and happiness in worldly things alone, will, in the Gehenna, separated from its sensual body, and entirely removed from the corporeal world, feel very uncomfortable and wretched; and the ambitious, the proud, the avaricious, the envious, the profligate, the gambler, and the drunkard, will never cease to wish themselves back to this world.

¹ Matt. vi. 21; Luke xii. 34.

² Phil. iii. 8, 9.

³ Matt. xiii. 46.

⁴ Phil. iii. 13, 14.

⁵ Matt. xiii. 12, xxv. 29; Mark iv. 25; Luke viii. 18.

§ 33. When the soul leaves a body upon which alone it had bestowed its love in this life, to whose lusts alone it had ministered, which alone it had nursed, and adorned, fed, and pampered; from which alone it derived joys and pleasures, and by means of which it has been made callous to, and unsusceptible of heavenly things and higher influences: then it cannot fail, but that such a soul, being entirely destitute of all spiritual graces must in the regions of the departed, ever feel a longing desire for the darling pleasures left behind on the earth, and after those enjoyments it has so long been accustomed to.

This longing desire—ever stirred up afresh, but never satisfied, by a remembrance of the past—after some inattainable object, constitutes the Tantalus torment in which the rich man found himself; a painfully burning, slowly devouring internal fire, which all worldly-minded souls, estranged from God and spiritual enjoyments, must feel in the Lower World.

This inward fire by which the soul of the ungodly is tormented in the Gehenna is consequently no punishment or torment inflicted by God, but a most natural consequence of its conversation on earth; the lot which the wicked has prepared for himself, and from which he can in no way escape; as it is written: For whatsoever a man soweth *here*, that shall he also reap *there*; “For he that soweth to the *flesh*, shall of the *flesh* reap *corruption*; but he that soweth to the *Spirit*, shall of the *Spirit* reap life everlasting.”¹

¹ Gal. vi. 7, 8; Job iv. 8; Prov. xxii. 8; Rom. viii. 13.

110 THE CONNECTION BETWEEN SIN AND PUNISHMENT.

Also in the regions of the dead will the words of Scripture hold good: "For God hath concluded them all in unbelief, that he might have mercy upon all."¹ God makes all men, sooner or later, experience the sad effects of their unbelief and apostacy from Him, with a view to make them conscious of their sins, and of their need of redemption, that they might be rendered susceptible of his redemption, and be willing to embrace it cheerfully.

Just so as there exists, already in this world, a certain connection between sin and its subsequent punishment, just so will those ever valid words of a wise man: "wherewithal a man sinneth, by the same also shall he be punished,"² be much more strikingly fulfilled in the gehenna; so that the sinner must acknowledge, that his righteous retribution corresponds with his guilt; that whatever evil he hath done here, will be repaid to him there; whatever good deed he has omitted here, will not be returned to him there; whatever evil he wished should happen to others here, he will experience there himself; and whatever he has abused here, will there be for ever withdrawn from him.

Although retribution is here on earth not always in proportion to man's guilt,³ still it will never be entirely omitted; just so as a full reward will not be bestowed before the last day of judgment. Examples of such retrIBUTions, or the recoiling of any sin upon the sinner's own head, there are not only many on record

¹ Rom. xi. 32; Gal. iii. 22; 1 Tim. ii. 4.

² Wisdom xi. 16. ³ Psalm ciii. 10.

in Scripture,¹ but the latter declare most solemnly : “The Lord requiteth a man, according to that he hath spoken.”² “The Lord rendereth to every man according to his work.”³ “The Lord rendereth to every man his righteousness, and his faithfulness.”⁴ “He shall have judgment without mercy, that hath showed no mercy.”⁵ “Blessed are the merciful, for they shall obtain mercy.”⁶ “Judge not, and ye shall not be judged ; condemn not, and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given unto you : good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.”⁷

§ 34. The state of mind of the inmates of gehenna as—stings of conscience, self-reproach, envy and displeasure at the presence and happiness of the tenants of paradise ; murmuring against God for His distinguishing favours ; continual strifes and disputes with their unhappy companions ; and an unceasing desire for sin, without the necessary means of satisfying it—all these things are a mental punishment to them. They have not left sin ; but sin has left them. The soul has taken over with itself to the lower regions, its sensual delight

¹ Exod. i. 22, compared with chapter xiv. 27; Judges i. 7, 8, 18–21; 1 Sam. xv. 33; 2 Sam. xii. 11, 12, compared with chapter xvi. 21; 1 Kings xxi. 19–29, compared with chapter xxii. 38; 2 Kings xiv. 5; Esther v. 14, compared with chapter, vii. 10; Dan. vi. 13, 24; Joel iii. 8, 9; Obad. 15; 2 Mac. v. 9.

² Psalm lxii. 12. ³ Job xxxiv. 11. ⁴ 1 Sam. xxvi. 23.

⁵ Jam. ii. 13.

⁶ Matt. v. 7. The antithesis to this see chapter xviii. 23–35.

⁷ Luke vi. 37, 38; Matt. vii. 2; Mark iv. 24.

in sin ; but the sensual body, by means of which its desires had been gratified, is left behind in the grave ; malice, falsehood, envy and hatred ; revenge and avarice ; selfishness and the thirst for glory, with all other mean passions and inclinations, have remained in the soul ; but the power and opportunity of accomplishing and gratifying them, and the ability of injuring others by their means, are there entirely withheld from them.

It is said : “ For it is an easy thing unto the Lord in the day of death to reward a man according to his ways.”¹ The stings of conscience felt by infidels, and the reproaches they heap upon themselves on coming to their senses in the gehenna, and seeing how those believers whom they hated, ridiculed and persecuted² for their pious conversation on the earth, are in peaceful possession of paradise, are represented in the book of Wisdom, in the following words : “ They shall come with fear : and their own iniquities shall convince them to their face. Then shall the righteous man stand in great boldness, before the face of such as have afflicted him, and made no account of his labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they have looked for.³ and then repenting and groaning for anguish of spirit shall say within themselves : This was he whom we had sometime in derision, and a proverb of reproach : we fools counted his life madness, and his end to be

¹ Sirach xi. 26.

² Wisdom iv. 20 ; v. 13.

³ The happy condition of believers in Paradise may appear to the wretched inhabitants in the gehenna, and in contrast with their own painful position, to be already the full enjoyment of salvation.

without honour ; How is he numbered among the children of God, and his lot is among the saints. Therefore have we erred from the way of truth, and the light of righteousness has not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction ; yea, we have gone through deserts, where there lay no way : but as for the way of the Lord, we have not known it. What has pride profited us ? or what good hath riches with our vaunting brought us ? All those things are passed away like a shadow, and as a post that hasted by ; and as a ship that passes over the waves of the water, which, when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves . . . even so we in like manner, as soon as we were born began to draw to our end, and had no signs of virtue to show, but were consumed in our own wickedness.”¹

This kind of contrition and sorrow which is felt by souls hardened in unbelief is, however, in most of them, not—what the Scriptures designate—a *godly sorrow*² which worketh repentance to salvation “not to be repented of ;” it is no sorrow on account of sins committed, no deeply felt grief to have offended God by sin ; to have abused his goodness, acted unworthily of his love, despised his gracious invitation, and to have been led further and further away from God : on the contrary, they sorrow merely on account of the injurious consequences of *sin* ; on account of the unhappy and wretched condition in which they find themselves ; on

¹ Wisdom iv. 20, v. 1-14.

² 2 Cor. vii. 10.

account of the shame and disgrace to which they have exposed themselves. Their repentance is altogether fruitless and most displeasing to God, because they do not condemn the sins they committed, but the punishment connected with their sins, and have thereby fallen into a state of dejection and despair. And as Israel of old "could not enter into his rest because of unbelief,"¹ and even now in their state of spiritual death² cannot yet come to rest, so can likewise no unbeliever obtain rest in the state of death.

But in Paradise there will be heard only the believer's songs of praise and gratitude : " Hallelujah ! salvation, and glory, and honour, and power, unto the Lord our God ;³ For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation."⁴ And as the royal Psalmist sang thousands of years ago : " I will bless the Lord at *all times*; his praise shall continually be in my mouth ;"⁵ " One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all *the days of my life*, to behold the beauty of the Lord, and to enquire in his temple ;"⁶ just so is also the chief tone of the believer's whole existence no other than : " Bless the Lord, O my soul, and forget not all his benefits : who forgiveth *all* thine iniquities ; who healeth *all* thy diseases."⁷ Their whole internal being will form one song of praise to God who has done great things in and for them ; and they know of no more agreeable or worthier occupation of their

¹ Heb. iii. 18, 19.

² Ezek. xxxvii. 1-11.

³ Rev. xix. 1-4.

⁴ Rev. v. 9.

⁵ Psalm xxxiv. 1.

⁶ Psalm xxvii. 4.

⁷ Psalm ciii. 2, 3.

spirits, than to enquire after, and to admire the depths of the riches of the Triune Deity.

The children of this world would indeed find such an occupation, lasting without any interruption thousands of years, very unsatisfactory and tedious to their minds. But St. John saw even the four *representatives of the whole terrestrial world* standing before the throne of God, who "had no rest day and night, saying: Holy, Holy, Holy, Lord God Almighty, who was, and is, and is to come."¹ And in what did the principal occupation of the *first man* consist when, animated by the breath of God, he was as yet perfectly pure and without guilt. His heart could only be filled with the praise and glory of his kind and loving Creator, and his thoughts and desires were principally set upon God and divine things. For all labours, toils and cares which we are obliged to bestow upon our food, clothing, and shelter; every exertion to promote our earthly cultivation and to increase our earthly knowledge is the wages of sin, and a consequence of the curse pronounced because of sin; "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken, for dust thou art, and unto dust thou shalt return."²

This curse moreover, which through divine mercy, in passing by the head of the sinner, struck the earth

¹ Rev. iv. 6-8; Ezek. i. 5-11.

² Gen. iii. 17, 19.

like the lightning's ray, is, at the same time, a benevolent divine dispensation, seeking to lead the prodigal back to his father's house. For only, because since Adam's fall, "the thoughts and intents of man's heart are evil from his youth;"¹ only because we, as heirs of Adam's sinful nature,² and carnally minded,³ desirous only after temporal goods and gratifications, entertain only sensual thoughts, wishes, hopes and expectations,—only for *this reason*, must the earth and all terrestrial nature, as it were, revolt against fallen man, and oblige him laboriously to derive from it those productions necessary for his maintenance. But the punishment inflicted upon our first progenitor: "In the sweat of thy face, shalt thou eat thy bread," rests upon every condition in which man moves, upon every *calling* to which he devotes himself, and also upon every *labour* and occupation performed here on earth. In no labour of this world can we succeed without exertion, care, and without the risk of disappointment. We are not to be capable here below of any enjoyment without trouble, or any joy without suffering, of any exertion without fatigue, of any victory without a conflict. No earthly blessing is to be permanently secured to us; but everything is to be subject to continual changes; and every sensuous enjoyment must gradually become loathsome to us, that we may know the worthlessness of this world, not set our affections upon earthly things, "not lay up treasures where moth and rust do corrupt, and where thieves break through and steal;"⁴

¹ Gen. viii. 21.

² Psalm li. 7, lviii. 4; John iii. 6; Rom. v. 12.

³ Rom. viii. 5-8, vii. 14. ⁴ Matt. vi. 19, 20; Luke xii. 33.

but stretch forward to that imperishable, undefiled, and unfading inheritance, reserved for us in heaven.¹

If it were otherwise, and if man in his state of estrangement from God, and so much inclined to what is earthly, could still like man in his primæval, pure, and guiltless state, pluck² of the fruits of Paradise for his food and necessities without labour and toil, he would become an idler. Labour, if done in the Lord, is attended with a blessing, and protects us, at the same time, against folly, shame, and vice; "for idleness teaches much evil,"³ it is the beginning of vice, and the Devil's resting place. If man were not obliged to accomplish all he does, thinks, and plans, and contrives in the sweat of his face; if none of his projects could fail, no scheme invented by him be disappointed, no sensual enjoyment be embittered to him, no earthly possession be withdrawn, he would feel perfectly satisfied with the blessings and pleasures of this world; the earth would become his kingdom of heaven; he would no longer regard himself a stranger and pilgrim here below; he would entirely resign his citizenship in heaven, and that feeling of his need of redemption so necessary to him, would remain as strange to him, as that longing desire for higher and spiritual attainments. His pride and inborn selfishness would be continually fed, and with the growth of this mother of *all sin*, his arrogance would no longer find a limit, and his estrangement from God would increase from day to day.

And if our great progenitor in his primitive and

¹ 1 Peter i. 4, v. 4.

² Gen. ii. 10, iii. 2.

³ Sirach xxxiji. 27.

sinless state—which may have lasted for many centuries—knew of no more agreeable or worthier employment than that of praise and adoration, of love and gratitude to his kind Creator, how much more reason must the inmates of the present Paradise have, to praise and adore him; “because *the love of God to us has appeared to all men*, and God sent his only begotten Son into the world to be a propitiation for our sins, that we might live through him,”¹ not in that sinless time of our first parents, but several thousands of years after their fall. God has bestowed upon us innumerable blessings, but there is none like this which continues *through endless eternity*. And if our progenitor could find no worthier employment in his original condition, than to learn to understand his divine Creator, and his revelations to himself and to every creature more and more, the natural inference must be drawn, that the same occupation is assuredly much more necessary to souls departed this life amidst so much ignorance of divine things, than to him who, being animated by the breath of God,² possessed *that* Spirit in all its fulness of which the Scriptures assert that it searches *all* things.³

But what creature endowed with reason could ever finish praising his divine Creator, ever sufficiently adore Him or thank Him? Can the human spirit ever end loving that God who is love,⁴ or ever adequately admire the Almighty and Omnipresent? Can the song of our lips ever grow dumb, or the joys for God’s mercies ever be extinguished within us? Shall we ever

¹ 1 John iv. 9, 10.

² Gen. ii. 7.

³ 1 Cor. ii. 10.

⁴ 1 John iv. 16.

be able to comprehend the Omniscient and Allwise to perfection, or ever measure Him who is infinite and past finding out?¹ So that after thousands of years we might have fathomed the depths of all his divine attributes, have exhausted all the riches of his Triune-Deity; so that at the end there would be no longer any room or space in the immeasurably great universe which our knowledge and activity could not yet have reached, and God then in his perfection should know no more, and be able to do no more, than his own creatures now so ignorant and weak? Whoever should entertain such a mad expectation, would evince also his total ignorance of the knowledge of the being of the Triune-Deity, and be listening to the old Serpent,² which says: "Ye shall be as gods."

Love, praise, and gratitude are feelings inseparably connected with the believer. For he who loves his Saviour with all his soul, will praise and bless Him here already *without ceasing*, and his whole life will be devoted to the glory of his beloved and divine Redeemer.³ God has not only sworn by himself: "As truly as I live, all the earth shall be filled with the glory of the Lord;"⁴ but desires also expressly that every individual soul should contribute his part to the glory of God, when he saith, "Thou shalt love the Lord thy God with *all* thy heart, with *all* thy soul, and with *all* thy strength."⁵ He who observes this commandment, and loves his God with all he is, and has, and with *all* his strength, is also with all his thoughts,

¹ Rom. xi. 34; 1 Cor. ii. 16.

² Rev. xii. 9, xx. 2.

³ Eph. v. 19; Col. iii. 16, 17.

⁴ Numb. xiv. 21.

⁵ Deut. vi. 3.

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desires, and hopes, in all his imaginations and intents, full of the praise and honour of the glory of God, and remains constantly engaged with his Lord; for whatsoever he does, he does in gratitude and love to his divine Redeemer. He finds his delight in the Lord, and knows of no more agreeable employment than the still contemplation of the greatness, omnipotence, wisdom, holiness, faithfulness, justice, and goodness of God; but principally of that love and mercy shown to him in Christ; in occupying his mind with his God and Redeemer, and in feeling his presence, as well as in the indwelling and guidance of the Spirit of God. The whole existence of such a man forms one prayer of praise, of gratitude, and adoration to his beloved, heavenly Father. And that it is possible for man, already here on earth to cultivate such constant intercourse of heart and life with God, we learn from the patriarchs and prophets of the Old Testament, as well as from the apostles and many of the saints. Asaph said to God: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."¹ The Apostles, disregarding man's prohibition, said: "We cannot but speak the things which we have heard and seen of Christ;"² and St. Paul had a desire to depart and to be with Christ.³

This penal sentence, however, pronounced against us by God, and so salutary for us, being limited to that period "when man returns again to the ground,"⁴ shows plainly that the effects of that punishment must terminate with the grave; that they were never in-

¹ Psalm lxxiii. 25.

² Acts iv. 20.

³ Phil. i. 23.

⁴ Gen. iii. 17, 19.

tended to extend to the regions of the dead; that therefore the occupants of those regions require no longer any kind of earthly labour and occupation for the promotion of their salvation; and that they will be able to lift up their souls continually in praise, gratitude, and love to God, and set their minds upon spiritual things only. "For this is" there also, "life eternal, that they may *know* the only true God, and Jesus Christ, whom he hath sent."¹ We shall, however, not be able fully to understand and gratefully to appreciate the benevolent design of God in establishing an Intermediate State, until we ourselves are numbered with the inhabitants of Hades.

God is love; and as it was divine love and compassion alone which drove fallen man from Paradise, lest he might perpetuate his sinful disposition by eating of the fruit of the tree of life,² so it is also divine love and care which does not instantly introduce man to

¹ John xvii. 3.

² Gen. iii. 22–24. As Adam did not possess life of himself, that is in an absolute and independent manner—like Christ, John v. 26—but received only by a continual communication from God the necessary strength to continue alive, and the tree of life which stood in the midst of the garden was to serve to the newly-created man as an essence for the preservation and exaltation of his corporeal life; but, after his fall, the enjoyment of the fruit of the tree of life would have preserved man alive in his sinful condition, and could only have strengthened the latter. Man would have sought the essence of his life only in the tree of life, and not, agreeably to the will of God, in Christ his Redeemer; sin would have increased in every individual sinful being, as well as in the whole human race to such a degree as to rage on to all eternity, and we should have become at last like the devils in disposition, that is, immortal monsters.

heaven from this state of distress in his terrestrial life; but conveys him first to a new and created Paradise, that he may first be duly prepared for the enjoyments of that blessedness promised to him, and be thereby rendered capable of partaking of it.

§ 35. The human Spirit, enfeebled by the sufferings and conflicts of this world, and removed from all vain turmoils of this terrestrial life, is to disengage himself in the Intermediate State from all worldly thoughts and desires, and to be rendered calm and capable of the most intimate communion with the Triune-Deity; for man can then only *come to God* when he has first come *to himself*, and has found rest for his soul.

As in nature everything arrives but gradually at maturity, even so can the human spirit advance but step by step to a higher degree of felicity; for the strongest mind of man would not be able to bear the sudden transition from this vale of tears to the presence of the throne of God. The Intermediate State in an agreeable and peaceful abode is to afford the believer an opportunity for an undisturbed collection and self-examination; for a deeper insight in the most secret dispositions and desires of his soul; for a purification of all sensual thoughts and feelings still cleaving to him from his life on earth; and for a gradual completion of his own sanctification. Every inclination and disposition still remaining and drawing him away from God, as also everything which hindered man heretofore to give himself *entirely* and *unreservedly* up, with all he *is* and *has*, to his Saviour—all this will be gradually accomplished in the Intermediate State.

For the heathen, as well as for all those who, *without their own fault*, have either not at all, or at least not sufficiently, been instructed in the doctrines of Christianity, divine love has reserved in the middle state of Hades a time of grace, in order that they also might come to the knowledge of the truth by means of the preaching of the Gospel, and that time and opportunities might be given them for repentance, and that none of them might hereafter have any excuse, if, on account of his wilful continuance in unbelief, he should perish everlastingily. They are of the number of those whom the householder finds standing idle at the market-place at the eleventh hour, because no man had hired them; and they belong to the last who are called to the kingdom of God; but if they will but unconditionally yield themselves up to God's free grace, they will hereafter receive full wages, and may even be made *the first* in the kingdom of God.¹

Also to those who had here already been called to the kingdom of God, to unbelieving or mere nominal Christians, who, though they know the Lord's will, do still deny Him, even to them is the Gehenna no penal establishment; but only an institution for their education and improvement. In that place, in its inward form and shape, quite simple, and not subject to any change, where the miserable inmates being deprived of all earthly support, perceive God's omnipotence and their own weakness in the highest degree, the choice is once more left, either to persevere in their denial of the truths of Christianity, and growing stronger and stronger in their blindness and obduracy, till, at

¹ Matt. xx. 6, 7, 16.

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last, they become incurably hardened; or to repent of their follies, willingly to bend their obstinate minds before Christ, that they may still be made partakers of God's mercy. For, although they cannot entertain any sure hope in the Underworld, that the Gospel will once more be announced to them, and that grace which they have regarded so little, and often shamefully despised in this world, will be offered to them again: still God's long-suffering allows them time to make use of the spark of the divine light of truth, which was awakened in them by means of their instruction in Christianity, and which is not yet entirely forgotten, that they might embrace it in faith. No doubt, it will require much time, exertion, and humility in those unhappy beings, being altogether separated from believers to take their own reasonings captive under the obedience of Christ;¹ still we may hope that it will become difficult to many of them to kick against the pricks,² and to offer an unavailing resistance to the power and truth of God's word.

Besides this, the Intermediate State with its institutions has this twofold object in view: in the first place, to effect a separation between the good and the bad; and in the second place, to receive those innumerable souls of departed millions to the coming of Christ. God will secure by this separation the undisturbed rest of the good, in withdrawing them from every conflict with the bad; but prove, at the same time, to the latter, by facts, how *literally* and *accurately* He fulfils His threatenings which He pronounced two thousand years

¹ 2 Cor. x. 5.

² Acts ix. 5.

ago : "Then shall ye discern the difference between the righteous and the wicked, between him that serveth God, and him that serveth him not."¹

In the Intermediate State, the wicked will *perceive* that difference *with their own eyes*, in the same way as the rich man could not help seeing that Lazarus was comforted in Abraham's bosom, while he himself suffered pain and torments. And the *constant* sight of that difference is likewise designed to accelerate the penitent return of the wicked, and to bring them nearer to the kingdom of God.

Certain as it is, that the word of God teaches us that believers will not attain² to perfect and everlasting salvation, until a reunion with their glorified and risen bodies has taken place ; it is also just as certain that they need for that end a deliverance from the yet imperfect Intermediate State, in which they are found as the inhabitants of the place destined for departed souls.

§ 36. The length of time, moreover, during which the souls of believers will have to wait for their redemption, depends—as we have stated before—upon the *first coming* of Christ; an event which to *calculate* would only be wasting time and labour, since Christ has never referred us to *numbers* and *calculations* of the time, but to the signs of the time which He has plainly stated to us, and expressly asserted : "But of that day and hour knoweth no man, no, not the angels

¹ Mal. iii. 18.

² Dan. xii. 3; John v. 24, 25; 1 Cor. xv. 22, 23, 41, 49, 53; 2 Cor. iii. 18; Phil. iii. 20, 21; 1 Thess. iv. 16, 17; Rev. xx. 4-6.

of heaven, nor the Son of God, but the Father only.”¹ “The Son of man cometh in such an hour as ye think not.”² Just so, as experience has already sufficiently proved, that all prophecies and calculations of the *last* time, protruded with so much confidence have been disappointed, by the fact, that time does notwithstanding still *continue*.

It is however quite impossible that time could be counted in the kingdom of the dead according to our mode of reckoning; because in a world where there are no lights in the heavens which are for signs of seasons, years, and months,³ the inhabitants thereof must have a very different mode of computing time from that which exists here on earth. And just so as even here amidst the regular evolutions of the heavenly bodies, time is not to every man of the same duration, and even the very same man as child, youth and man, in sickness or in health, in occupation or idleness, imprisoned or at large, waking or dreaming, happy or miserable, comfortably resting or impatiently waiting, forms always a different estimate of time deeming it either too short or too long; while to the one it glides by too rapidly, to the other too slowly: so will there also in the regions of the departed exist but an *inward* mode of reckoning the time, agreeably to which the time will pass by very rapidly to the occupant of Paradise in his instructive and joyous intercourse with all believers of those regions, while it must seem to be standing still and immovable to the captives of the Gehenna; and that

¹ Matt. xvi. 1–3, xxiv. 3–39; Mark xiii. 4–27; Luke xvii. 24–30, xxi. 7–17, 25–28.

² Matt. xxiv. 36, 44.

³ Gen. i. 14.

so much the more, because they may easily be led to represent to themselves this melancholy lot as endless, and since no one is able to determine the period of his deliverance from that place of torment.

The hope of deliverance from that state of death was, on the whole, extremely faint in the Old Testament, and although the exit of Christ therefrom had been intimated by several types,¹ and even Job already expressed his conviction, that his Redeemer lived, and would at the last stand (victoriously) upon the dust, and that he himself, enclosed in his own skin, and in his own flesh, should see God;² although David could sing: "He that is our God is the God of salvation, and unto God the Lord belong the issues from death,"³ still this expectation was only confirmed by the hope of the speedy appearance of the promised Redeemer; and not until after the glorious resurrection of Christ did this hope become a joyous certainty. Compare the passages cited from the Old Testament (from Gen. xxxvii. 35, to Maccab. vi, 23.) which speak of death and the Sheol with the cheerfulness with which the Apos-

¹ (a). By the disembarkation of Noah from the gloomy ark (Gen. viii. 16).

(b). By Joseph's exit from prison, and subsequent exaltation (Gen. xli. 14, 40-44).

(c). By the quickening, blooming, and bearing fruit of Aaron's dry rod (Numb. xvii. 8).

(d). By Samson's tearing asunder of his ties (Judg. xv. 14, vi. 9, 12).

(e). By Daniel's exit from the den of lions (Dan. vi. 22, 23).

(f). But chiefly by the prophet Jonas's exit from the belly of the fish, after a stay there of three days (Jonah ii. 1; Matt. xii. 40).

² Job xix. 25-26. ³ Psalm lxviii. 20.

tles looked death in its face after Christ's resurrection ; and how it dispelled the fear of death from the believers' minds, comforting them with the coming of Christ, and of their own resurrection from the dead, and their deliverance from Sheol inseparably linked together with it.

St. Paul writes : " For to me to live is Christ, and to die is gain."¹ And in another passage he bursts forth into a song of triumph : " Death is swallowed up in victory : Death where is thy sting ! Hades where is thy victory ! But thanks be to God who has given us the victory through our Lord Jesus Christ."² He rejoices here with feelings of sincere gratitude, because the gates of Hades heretofore closed, have been burst open by Christ, and that the exit from the same is now opened to all believers. And even our Saviour too in speaking to his disciples of the signs of his coming, said : " When these things begin to come to pass, then *look up*, and lift up your heads, *for your redemption draweth nigh.*"³ And to his most beloved disciple he said : " Fear not ; I am the first and the last ; I am he that liveth, and was dead ; and, behold, I am alive for evermore, and have the keys of Hades and of death."⁴

The redemption achieved for us by Christ delivers his believing followers not merely from the bondage of sin, and from the fear of death,⁵ but extends also beyond this life as far as the regions of the departed, and effects a deliverance from thence.

§ 38. The Holy Scriptures denote the resurrection

¹ Phil. i. 21. ² 1 Cor. xv. 55-57. ³ Luke xxi. 25-28.

⁴ Rev. i. 17, 18. ⁵ Heb. ii. 14, 15; Tit. ii. 11-14.

of Christ as the *only* ground of the future resurrection of *all* believers, and consequently also of their exit from the realms of the dead. And they assert: "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished*. But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive."¹ The sentence passed upon the sinner is: "Dust thou art, and unto dust shalt thou return."² But God did not promise the sinner that he would hereafter deliver him from death, call his body into life again, glorifying and reuniting it with its soul; that grace the promised Redeemer³ alone could procure for us in overcoming him who had the power of death in his own dominion, and by crushing the head of the Old Serpent, conquering death, leading captivity captive, acquiring the keys of Hades, bursting its gates open, and by his own subsequent glorious resurrection in his glorified body, imparting to us his brethren,⁴ the sure conviction, that we also with all believers, being delivered from the imperfect state of Hades, should through him rise in our glorified bodies, and then follow him to heaven, as he himself had asked of God in his prayer: "Father, I will that they also whom thou hast given me be with me where

¹ 1 Cor. xv. 17-22; Rom. v. 21, vi. 23; 1 Thess. iv. 13, 14.

² Gen. iii. 19.

³ Gen. iii. 15.

⁴ Matt. xii. 48-50; Mark iii. 33-35; John xx. 17; Heb. ii. 11, 12; Psalm xxii. 23.

I am ; that they may behold my glory which thou hast given me.”¹

The resurrection of Christ from the dead, is, therefore, not an isolated fact ; but like as the fall of the *first* Adam stands in the most intimate connexion with the death of all his offspring, so also the resurrection of Christ—as the last Adam—with the resurrection of all his true followers ;² and like as in the type of the Old Covenant, the *first* sheaf at the passover being dedicated to Jehovah, formed the beginning of the subsequent harvest, and secured the latter,³ so makes also Christ, who rose at Easter, in the year 33, the beginning of the subsequent resurrection of all the dead that departed by faith in Him, and secures to us the certain fact of the great harvest of all who believe in Him.⁴

Without Christ, and without his Descent into hell linked up with his death, and without His exit therefrom, no deliverance from the state of death could have been expected by us. The word of God : “Thou shalt die the death,”⁵ would *without Him* never have been revoked ; only through Him has the exit from the realms of death, and the resurrection of the body been made possible for us.

Christ, and *Christ alone* has opened to us the way from death to life. He is, therefore, that *breaker*⁶ that has gone forth from the midst of the earth ; who has overcome all powers which inimically opposed his

¹ John xvii. 24.

² 1 Cor. xv. 21, 22.

³ Levit. xxiii. 10 seq.

⁴ Levit. xxiii. 10 seq.

⁵ Gen. ii. 17.

⁶ Micah ii. 13.

work of Redemption, and has thereby paved the way for all his followers. Sacred Scripture calls Him *the prince of life*, by whom all who are dead shall be made alive;¹ the *first born of the dead*, and the *first fruits*² of those that rose from the dead, to whom hereafter, in the day of the harvest of the *first fruits*, all who died in the faith shall follow.

§ 39. It is that day so ardently desired by the inhabitants of Paradise; the day of the *first coming* of Christ, in anticipation of which they have rejoiced, and prepared themselves already here on earth.³ It is the day in which, soon after the tribulation of that time, the sun and the moon will lose their light, the stars shall fall from heaven, and the powers of heaven shall be shaken;⁴ the day in which our Saviour promised his disciples: “When these things come to pass, *then look up, and lift up your heads; FOR your redemption draweth*

¹ Acts iii. 15.

² Col. i. 18; Rev. i. 5; 1 Cor. xv. 20-23; Acts xxvi. 23. The word *first fruits* is an allusion to the first ripe fruits and sheaves, which, regarded as a sure sign of a subsequent harvest, were annually brought to the temple by the Israelites, as the *first fruits of their harvest*, in order that they might be woven *crossway* by the priest (compare the original of Lev. xxiii. 11; Exod. xxiii. 19, xxxiv. 26; Lev. ii. 12-16, xxiii. 10-17, 20; Numb. xxviii. 26).

The fact that dead persons have been restored to life before Christ's resurrection is in no way in contradiction with the priority of Christ as the *first fruits*; because those persons were *only restored to this terrestrial life* without their bodies being, like Christ's body, glorified; for which reason they were still subject to death. Also Samuel, Moses, and Elijah, appeared only as spirits (1 Sam. xxviii. 11-20; Sirach xlvi. 22; Matt. xvii. 3); but none of them like Christ from the grave with that risen *and glorified body peculiar to Himself*.

³ Titus ii. 13; Phil. iii. 20; 1 Thess. i. 10; Heb. ix. 28.

⁴ Matt. xxiv. 29.

nigh;"¹ *the day* of which he said: Verily, Verily, I say unto you, the hour is coming when the dead shall hear the voice of the Son of God, and *they that hear* shall live;² it is the day of which the Scriptures say: "That Christ will appear the *second* time without sin *unto them that look for him, unto salvation;*"³ *the day*

¹ Luke xxi. 28.

² John v. 28. The words, "and now is," inserted after the words, "the hour is coming," refer to the fact, that even then already three persons (Lazarus, the young man at Nain, and the daughter of Jairus) had heard the quickening voice of Christ, and been instantly raised from the dead to life (John xi. 43, 44; Luke vii. 14, 15, viii. 54, 55). That our Saviour intends, likewise, in the passage, John v. 25, to intimate the awakening of the spiritually dead by his call—though in ver. 25, the word *call* (2 Tim. i. 9) is not used, but *only* voice—is by no means excluded, but rather implied here, since the bodily quickening of believers for the *first* resurrection from the dead, is but a consequence of their previous *spiritual* awakening. Those, however, who, like so many of the learned, refer the hearing in ver. 25 of the voice of the Son of God solely and *alone* to the *spiritual* awakening, must, to be consistent, refer the hearing in ver. 28, where Christ says: "That hereafter *all* the dead shall hear his voice," also only to the *spiritual* awakening of *all* the dead to the true eternal life; which, moreover, partly on account of the coming forth from their graves (ver. 28, 29), partly on account of those who, because they have done evil, are threatened with the resurrection for the judgment, is altogether inadmissible. There is, at all events, a time promised in ver. 25, in the words: "The hour is coming," &c. &c., which is *yet to come*, and which will again *pass away*, at which only those who are dead, as regards their bodies, will be brought to life again by the voice of Christ, and of whom our Saviour says, in ver. 24, that they shall not come into the judgment which he is about to hold (ver. 27); consequently those only who are *spiritually* awakened by Christ, who have heard His voice, believed and obeyed it. This is the main point to be proved here by the passage John v. 25. See also the observation, page 139, and note 22.

³ Heb. xi. 28.

at which the promise made to all believers: "When Christ, who is your life, shall appear, then shall *you also appear with Him in glory*,"¹ will be fulfilled.

But it is also the time "when judgment must begin at the *house of God* in taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ;"² for it is then the time—begun already—of which the Scriptures prophesy beforehand: "When they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."³ It is *the* time in which there "will be distress of nations upon the earth, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."⁴ It is *the* time of which our Saviour said: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that *he will avenge them speedily*. Nevertheless when the Son of man cometh shall he find faith on the earth?"⁵ The time of which it was prophesied already in the Old Testament: "*Thy* dead men (O God) shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indig-

¹ Col. iii. 4.

² 1 Pet. iv. 17; 2 Thess. i. 7, 8.

³ 2 Tim. iv. 3, 4.

⁴ Luke xxi. 25, 26. ⁵ Luke xviii. 7, 8.

nation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: The earth also shall disclose her blood, and shall no more cover her slain.”¹ It is *the* time of which Christ said, when he, also for our instruction, admonished his disciples: “ Watch ye, therefore, and pray always, that ye may be accounted *worthy* to *escape* all these things that shall come to pass, and to stand before the Son of man;”² *the* time in which the divine promise will then apply to all believers still living on the face of the earth: “ Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”³ “ For the Lord knoweth how to *deliver* the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.”⁴

It is the day at which the wise virgins will enter with their bridegroom to the marriage, and when the door will be shut against the foolish.⁵ The day when “ *two* shall be in the field; the *one* (the believer) only be received; the other (the unbeliever) shall be left. *Two* shall grind on the mill; *one* be received, but the other will be left.”⁶

It is the time of refreshment before the face of the Lord, of which the Scriptures say: “ That they who are partakers of Christ’s sufferings, may be glad also

¹ Isa. xxvi. 19–21. See also chapter xiii. 6–9, lxiii. 1–6; Jer. xxv. 15–38.

² Luke xxi. 36.

³ Rev. iii. 10.

⁴ 2 Pet. ii. 9.

⁵ Matt. xxv. 1–12.

⁶ Matt. xxiv. 40, 41.

with exceeding joy, when His glory shall be revealed, and when they also shall *appear* with Him in glory.”¹

It is the day of which our Saviour repeatedly says: “That it would come upon all who dwell upon the earth, as lightning, as a thief, and as a snare; *the* day at which the sign of the Son of man shall appear in heaven, when all the tribes of the earth shall wail² because of Him; when they shall see the Son of man coming in the clouds with power and great glory; *the* day on which He will send his angels with the sound of the trumpet *to gather his elect* from the four winds, from one end under heaven to the other.”³ It is *the* day on which the prayer of Christ as our High Priest will be fulfilled: “Father, I will, that they also whom Thou hast given me, be with me, where I am; that they may behold my glory which Thou hast given me.”⁴ *The* day on which our Saviour will realize what He has promised to all his disciples: “I will come again, and receive you unto myself, that where I am, there ye may be also.”⁵ For it is *the* day in which *the dead in Christ shall rise first*; then we which are alive and remain shall be caught up together with Him in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.”⁶

On that day it will be literally fulfilled what is written: “They that wait upon the Lord shall renew

¹ Acts iii. 20; 1 Pet. iv. 13; Rom. viii. 17; Col. iii. 4.

² Matt. xxiv. 27, 43, 44; Luke xvii. 24; 1 Thess. v. 2-4;

² Pet. iii. 10; Rev. xvi. 15; Luke xxi. 35.

³ Matt. xxiv. 30, 31.

⁴ John xvii. 24.

⁵ John xix. 3; xii. 26.

⁶ 1 Thess. iv. 16, 17; 1 Cor. xv. 22, 23, 51, 52; Wisdom iii. 7.

their strength; they shall *mount up with wings as eagles*; they shall run, and not be weary; and they shall walk, and not faint.”¹ For it is *the day* when this corruptible shall put on incorruption, and this mortal shall put on immortality;”² *the day* when the children of God still living on the earth shall be *clothed upon*, and what is mortal in them be swallowed up of life.”³ It is *the day* in which Christ will glorify the mean bodies of *all* his believers, that they may be made like unto *His* glorious body;⁴ *the day* in which “they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness (in Christ), as the stars for ever and ever.”⁵

The Sacred Scriptures designate that day:—

(a) “*The day of the Lord*,”⁶ because Christ will come again on that day as *Lord* of the universe with great power and glory, accompanied by all his holy angels.⁷

(b.) *Day of the Lord Jesus* (or of Jesus Christ);⁸ because our Saviour will appear in that day from heaven⁹ with the signs of the Son of Man.

(c.) *Day of redemption*;¹⁰ because at that day not only the dead who died in the faith will be delivered from the state of death, but also the children of God then alive, will be delivered from the cruel persecutions of Antichrist and his followers, and be received

¹ Isa. xl. 31.

² 1 Cor. xv. 53.

³ 2 Cor. v. 2-4.

⁴ Phil. iii. 20, 21.

⁵ Matt. xiii. 43; Dan. xii. 3.

⁶ Luke xvii. 24; 1 Thess. v. 2; 2 Pet. iii. 10.

⁷ Matt. xxiv. 30, 31; 2 Thess. i. 7.

⁸ 1 Cor. i. 8, v. 5; 2 Cor. i. 14; Phil. i. 6, 10, ii. 16.

⁹ Matt. xxiv. 30. ¹⁰ Eph. iv. 30; Luke xxi. 28.

to heaven together with the risen believers, to their divine Redeemer;¹ at that day also will the song of triumph which we sing now only in the confidence of hope: "Death is swallowed up in victory; Death where is thy sting? Hades where is thy victory?"² resound for the *first time*, as the song of triumph of the multitudes of all the redeemed over the whole earth, through the immeasurable expanse of heaven.

(d.) But Sacred Scripture denotes it also as "*the day of vengeance of the Lord*," and as "*the year of recompense*";³ they call it "*the day of wrath*" and "*of the revelation of the righteous judgment of God*";⁴ because at that day, immediately after the deliverance of all believers from their tribulations, those severe judgments of God will begin against all unbelievers on the face of the earth.⁵

The resurrection which is to take place at that day is designated in Scripture (to distinguish it from the *general* resurrection, that is, the resurrection of all the dead which will take place at a much later period) "*the resurrection of the just*";⁶ likewise, also, "*the better resurrection*";⁷ or "*the first resurrection*," and it is expressly declared that "*the rest of the dead lived not again, until the thousand years were finished*".⁸

To participate in this *first* resurrection *from the* dead is repeatedly represented in Sacred Scripture as a great privilege. And our Saviour said: "They which

¹ 1 Thess. iv. 16, 17.

² 1 Cor. xv. 55; Isa. xxv. 8.

³ Isa. xxxiv. 8, lxi. 2, lxiii. 4; Jer. li. 6; Luke xxi. 22.

⁴ Rom. ii. 5; Isa. xliii. 13.

⁵ 2 Thess. i. 7-9; 1 Pet. iv. 17; Rev. xvi. 1-21.

⁶ Luke xiv. 14. ⁷ Heb. xi. 35. ⁸ Rev. xx. 5.

shall be accounted *worthy* to obtain that world (the future period, in Greek, *āion*) and the resurrection *from the dead* . . . shall die no more; because they are, being the children of the resurrection, equal unto the angels, and the children of God.¹

The Apostle expresses (Phil. iii. 11) his desire to attain unto this *first* resurrection, making use there—it being something difficult and not attainable by all the departed—of the word “exanastasis,” as of a kind of resurrection nowhere else pointed out in Scripture; and the Evangelist St. John says: “Blessed and holy is he that hath part in the *first* resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”²

That *all* who departed in a firm belief in Christ, or who have first learned to believe in him in the kingdom of the dead, have part in this *first* resurrection the word of God assures us, since it denotes those who shall be raised then, as such as “*are Christ's at His*

¹ Luke xx. 35, 36.

² It is much to be lamented, as regards the present and next generation, that the belief, so consoling and so full of hope, in the first resurrection *from the dead*, has in our unbelieving age, in the greatest part of Christendom, and especially among the countless multitudes of those who know Christ merely by name, and are in total ignorance of his work of redemption, already disappeared, and thereby also that *watchfulness and preparedness* so earnestly recommended by Christ and his Apostles for the *first coming* of our Saviour, so intimately connected with the *first* resurrection, for the punishment of lukewarm and sleepy Christians who have fallen from the Gospel (2 Thess. i. 7–10, ii. 1–3), and which is met now only among the little flock of *decided* believers in the Scriptures.

*coming ;*¹ it calls them “*the dead in Christ ;*² *them that are fallen asleep in Christ,*³ and “*the children of the resurrection.*”⁴ And besides this, the Apostle St. Paul says expressly: “Christ shall come at that day to glorify himself in his saints, and to be admired in *all* them that believe.”⁵

They are, therefore, those members of Christ’s body,⁶ who at Christ’s *first* appearance shall either be in Paradise, or live still everywhere dispersed on the face of the earth, and who, at that day—for the first time united as the *triumphant* Church of Christ, as pure and chaste virgins,⁷ as the bride of the lamb⁸—being called to the supper and marriage of the lamb,⁹ gloriously adorned with the garments of salvation,¹⁰ shall be brought to Christ their betrothed, but long-delayed bridegroom,¹¹ and be caught up together with Him in the clouds.¹²

¹ 1 Cor. xv. 23; Isa. xxvi. 19.

² 2 Thess. iv. 16.

³ 1 Cor. xv. 18.

⁴ Luke xx. 35, 36.

⁵ 2 Thess. i. 10.

⁶ Eph. v. 30; Rom. xii. 5; 1 Cor. vi. 15, xii. 27.

⁷ 2 Cor. xi. 2; Eph. v. 26, 27, 32.

⁸ Rev. xxi. 9, xxii. 17.

⁹ Rev. xix. 7, 9; Luke xiv. 16; Matt. xxii. 2, xxv. 10.

¹⁰ Isa. lxi. 10; Rev. xix. 8; Psalm xiv. 10–16.

¹¹ Hos. ii, 19–20.

¹² 1 Thess. iv. 16, 17. As the *first* resurrection *from the dead* is, even by believing Christians, confounded with the *general* resurrection *of the dead*, or as the *former* is altogether unknown to many; so is also the *first coming* of Christ to raise up them that sleep in Christ, and to receive his bride to heaven, very often confounded with his *second coming* to the last general judgment, or the latter only admitted, although the difference between the two appearances of Christ is plainly pointed out in many closely-connected passages of Scripture. Thus, for instance, said our Saviour (John v. 25): “Verily, verily, I say unto you: the hour is coming,

At that day, so earnestly desired by all believers both of the Upper and Lower World—as we have already proved from God's word—(and at a time when when the dead shall hear the voice of the Son of God, *and they that hear shall live;*" but in ver. 27 he says; "That God hath given him authority to execute judgment also," and then adds, ver. 28 and 29, "marvel not at this; for the hour is coming in the which *all that are in the graves* shall hear *My* voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." And as the resurrection promised in ver. 25 applies to them *only* that shall hear the voice of the Son of God, it follows that it can only take place at this *first* appearance to raise *the dead in Christ* (1 Thess. iv. 16); and, consequently, only at the *first* resurrection (Rev. xx. 5, 6). But, on the other hand, as our Saviour speaks immediately after it, in ver. 27–29, of *another* hour, in which *all that are in the graves* shall hear His voice, and come forth; and judgment is to be held; it is plain, that that can only take place at the *second* coming of the Lord for the *general* resurrection of *all* dead, and for the subsequent last judgment. (See also note on John v. 25, page 132.) In the same manner does the Apostle St. Paul speak of a *first* coming of Christ, and of a *first* resurrection of them that are Christ's, in 1 Cor. xv. 23 : while in ver. 24–26, he speaks of His *second* coming at the end of time, when death itself shall be destroyed. In the Revelation of St. John, and in the 20th chapter, ver. 1–13, the last general judgment of the world is announced as not taking place *until* a thousand years *after the first* resurrection, which, according to 1 Cor. xv. 23, and 1 Thess. iv. 16, will take place at the *first* coming of Christ; and in Isa. xl. 9, 10, there is—by the *threefold* repetition of the word "*Behold*"—which, as is well known, is employed in divine announcements of very important events, to arrest our attention—even this *threefold* appearance of Christ indicated, and that by the *first* "*Behold*," say unto the cities of *Judah*; *Behold!* your God—*His first appearance* in the flesh, during which He appeared personally *only to the Jews*; the *second* "*Behold*" the Lord cometh against the strong, and His arm shall rule—applies to *His first coming* against Antichrist and his followers; the *third* "*Behold*" His reward is with Him, and His

the divine punitive judgments against those Christians on the earth who have apostatized from the Gospel, have already begun,) will the signs of the Son of man recompense before Him, denotes His *second* and *last coming* to the general judgment of the world, when He will give every man according as his works shall be (Rev. xxii. 12).

At the first coming of our Saviour He finds but little faith on the earth (Luke xviii. 8), because at that time iniquity shall abound, and the love of many shall wax cold (Matt. xxiv. 12), and men will be just as thoughtless and unbelieving as in the days of Noah (ver. 37, 39); also the apostasy from Christianity, and the worship of Antichrist will have become general (2 Thess. ii. 1-8; Rev. xiii.), for which reason Christ, after the resurrection of all who departed in the faith, and the glorification of all believers still living on the earth has ensued, will receive all those members of His body who shall then be found, to heaven and to Himself (1 Thess. iv, 15-17); but the apostates who remained behind on the earth, He will punish with severe and continuous judgments, and, at the end, destroy Antichrist (Rev. xvi; Isa. lxiii. 1-6; Dan. viii. 17, 23, 25; 2 Thess. ii. 8; Rev. xix. 20).

At this universally visible appearance of Christ (Matt. xxiv. 30; Luke xvii. 24) the Jews will recognise *the same* Jesus whom their fathers have pierced, but whom they themselves have despised as their Messias; and in a deep conviction of their national guilt, they will ordain a national repentance of the whole Jewish nation (Zech. xii. 10-14), turn to Christ (Psalm cx. 3; Isaiah x. 20-22), and be again received in favour with God (Jer. xxxi. 31-40; Rom. xiv. 23-26), and all Israel, as the nucleus, as the then beginning, joyous kingdom of Christ on the earth, again be gathered in the land of Canaan (Ezek. xxxvi. xxxvii).

The design of the *first* appearance of Christ is, therefore, not to terminate the theatre of this world, but to receive the members of His body to Himself to heaven; to punish those that have apostatized from Him; and to establish His kingdom of peace here on earth.

Ever since our Saviour has appeared on the earth as the Son of Man, the Word of God admonishes us earnestly to *watch* and to be ready; but not—after the fashion of the Rationalists and the preachers of morality—on account of the uncertainty of the day of

be seen in the heaven, and Jesus Christ Himself visible to every human eye as such, surrounded by legions of his heavenly host, invested with divine power and death, but on account of the *certainty* of the *next* appearance of the Lord, which will take place suddenly (Matt. xxiv. 42-44; Luke xxi. 34-36; 1 Cor. xvi. 13; 1 Thess. iv. 14-18; Rev. iii. 3, xvi. 15). To encourage this watchfulness and preparedness, Christ has narrated several parables to his disciples, and admonished them in every one: "Wherefore watch ye, and be ye ready, for the Son of Man shall come at such an hour as ye think not" (Matt. xxiv. 43-51, xxv. 1-13; Luke xii. 35-46; Mark xiii. 33-37); and at the conclusion of the last-mentioned parable He adds expressly, and principally for our admonition: "What I say unto you (my disciples) I say unto all (men) WATCH!"

And although our Saviour did not know, during his state of humiliation, either the day or the hour of His next appearance (Mark xiii. 32), and both He and his disciples had thought it to be so near, as to deem it right to call repeatedly to constant watchfulness and preparation: still an ever-renewed call to watchfulness seems now to be so much the more necessary, as we have approached the day of Christ's appearance, not only for 1800 years nearer than the contemporaries of the Apostles, but also the universal *apostasy from Christianity*, which, according to 2 Thess. ii. 1-12, precedes the coming of Christ, combined with ever-increasing iniquity and great delusions, testify plainly to every one—who will but see—that the day of the Lord, and, consequently, also the day of vengeance, and of the wrath of God, is very near (1 John ii. 18). Christ's prophetic words (Matt. xxv. 6): "While the bridegroom tarried, they all slumbered and slept," have been literally fulfilled, even as regards the wise virgins of our own century; since the expectation, so ardently cherished by the first Christians of the coming of Christ, has not only subsided among our own contemporaries, but so entirely vanished, that nothing is said or preached of that important and consoling event in Christendom; and the return of our heavenly bridegroom is neither seriously believed nor ardently expected by any, except by a few individual Christians.

The *second* coming of our Saviour to the general judgment will take place at the end of Christ's reign of peace (Friedensreich) (Rev. xx. 4-6, 12, 13). At a time when his Church will be found

glory, sitting on the clouds of heaven, amidst the loud sounds of trumpets, and lift up his voice, sounding over the whole earth, and reaching even to the regions of Paradise.

in a flourishing condition, the earth will be full of the knowledge of the Lord, and even nature, invigorated and blessed by God, will fully correspond with the reign of grace (Isa. ii. 2-5, xi. 6-10, 12, xix. 24, 25, lx. 1-7; Hab. ii. 14; Zech. viii).

The rest of a thousand years of this reign of peace will be but once, and for a short time towards the end of it, interrupted by a heathen prince whom Sacred Scripture calls "Gog," who will appear with a large army, composed of heathen nations from the north, called "Magog," before Jerusalem, in order to plunder the land, which will then have become very rich, but without soldiers, arms, and fortresses (Isa. ii. 4; Micah iv. 3; Zech. ix. 10); but God will destroy him, together with his army. (Ezek. xxxviii. 39; Zech. xiv. 1-5, 12-15; Rev. xx. 7, 9.)

When, therefore, by this peaceful reign of Christ on the earth, the way is prepared for the completion of the kingdom of God, principally by the Jews, *as God's missionary people* (Isa. ii. 2, 3, xxv. 7, lxi. 7, 8, lvii. 19, lx. 1-18; Micah iv. 1, 2; Nahum ii. 1; Zech. viii. 13, ix. 13; Rom. xi. 15); when the Gospel is preached in all the world (Matt. xxiv. 14), and the saying of Christ: "*Salvation is of the Jews*" (John iv. 22) shall be fulfilled; then only will Christ appear for the last general judgment.

These are the events, revealed to us in God's Word, preceding and accompanying the various appearances of our Saviour; and from their characteristic differences, not only a *twofold* coming of Christ is ascertained, but we are also placed in a position to judge, with some degree of certainty, which of these passages announced His *first* and which His *second* coming. Thus when, for instance (Matt. xxiv. 30, 37, 39), Christ speaks of His coming, and describes the time preceding it as such in which nations and kingdoms shall rise, the one against the other, and believing Christians shall be hated, persecuted, and put to death, and such famines and pestilences as had never been before, shall take place, iniquity and delusion abound, false Christs mislead men; but that these shall hate and betray one another, and lead lives as thoughtless and

Upon this divine call, heard and understood by believers only, the inhabitants of Paradise will suddenly leave their abodes, that every one may be united with that body which belongs to him.

Millions upon millions of graves, devastated and forgotten for thousands of years, will suddenly burst open and be deserted by those who shall rise in their glorified bodies; while those believers who shall still be alive on the earth, as reward for their faithfulness,

licentious as in the days of Noah: it is plain that such a state of mankind can *only* occur at the time shortly *before* and *during* the manifestation of Antichrist, as Sacred Scripture describes the same (2 Thess. i. 7, 8, ii. 1-12; and Rev. xiii.); and the coming of Christ announced to us at that time must, therefore, be *another*, and *one that must be expected much sooner*, than His *last* coming to the general judgment, as our Saviour has depicted the same in the next following chapter (Matt. xxv. 31-46); where He does not, like in the 24th chapter, punish the wicked with war, pestilence, famine, and universal anarchy, but consigns them to everlasting pain. The general judgment also will (according to Rev. xx. 2-13) *then only* take place, when the Devil—during the earthly reign of Christ—being deprived for a thousand years of all his Satanic influences upon mankind, there will prevail rest, peace and concord on the earth.

Besides this, moreover, it cannot easily escape the notice of the attentive student of the Bible that, in many passages of Scripture in which the coming of our Saviour is mentioned, some obscurity prevails, *purposely* designed by the Holy Ghost, by which the characteristic differences of the *first* and *second* coming of Christ are sometimes entirely confounded, in order that His *next* appearance, according to the indications of our Saviour, might fall upon backsliding nominal Christians sunk in lust and pleasures, just as suddenly as lightning, and as unexpectedly as the breaking in of a thief, or the unexpected falling down of a snare (Matt. xxiv. 27; 1 Thess. v. 2-4; Luke xxi. 35). God has been pleased to hide these things from the wise and prudent of this world, and to reveal them unto babes (Luke x. 21).

manifested by faith in Christ, during the most cruel persecutions of Antichrist and his followers, and without being touched by the hand of death, will suddenly be changed, and their bodies glorified.

In all who are thus risen, or who have undergone that change, the glory of the Lord will then be reflected,¹ and their countenances will then—like the face of Christ on Mount Tabor—shine like the sun.² From every place and corner of the world they will ride upon the clouds of heaven to meet their Lord and Saviour in the air, to be with him for ever, and to share his power and glory.³

The Sacred Scriptures say: “And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.”⁴ And as *all* believers form but *one* body in Christ, and are members of his body,⁵ the joys and pleasures of

¹ 2 Cor. iii. 18.

² Matt. vii. 2.

³ 1 Thess. iv. 16, 17; Matt. xxiv. 30, 31, xix. 28; 2 Tim. ii. 12; Rev. xx. 4–6. The deliverance of the patriarch Noah and of his family (comprising all believers of that period) from the divine, punitive judgments inflicted upon the whole human race then existing, was a type of the ultimate deliverance of all believers from the divine judgments of his wrath, threatened to mankind for their apostasy from Christ at his *first* appearance (Isaiah lxiii. 1–6; Matt. xxiv. 6–31; 1 Pet. iv. 17, 18; Rev. xiii. and xix. 15). And like as Jehovah shut the door of the ark behind Noah (Gen. vii. 16), so will our Jehovah—Jesus Christ—who at the *first* opens the door to every one, and no one can shut it; *but then*, when the time of grace has expired, will shut the door, and no one can open it (Rev. iii. 7); shut the door behind his believing people, and all the rest, who shall then be living on the earth will, *for a time*, be excluded from fellowship with Him.

⁴ 1 Cor. xii. 26.

⁵ Rom. xii. 4–6; 1 Cor. vi. 15, xii. 12, xiii. 27; Eph. iv. 12, v. 30; Col. i. 18, 19.

that body will be raised to the highest pitch then, because *all* the members belonging at that period to the body of Christ, will enter together and at the same moment upon their glory.

It is said, and very justly, even as regards earthly joys:

“ Be highly blessed, or be wretched,
The heart requires a second heart ;
The joys we share we e'er find doubled,
The toils we share are halved;”¹

For what mortal being is able to describe the feelings of joy and delight, when we shall see our divine Redeemer, so long looked for, and so ardently loved of all, accompanied by myriads of God’s children, all of the same mind and disposition as ourselves ; when we shall see Him in his majesty and glory, surrounded by legions of angels, sitting on the clouds of heaven ; when the joyous astonishment at his divine appearance, reflected on the glorified face of every individual, shall exceed the boldest expectation ; when millions, risen from the dead, combined with the believers still living on the earth, shall fall upon their knees in adoration, gratitude, and praise ; when every eye shall be lifted up to their divine Redeemer ; from every mouth in one language resound the joyous song : Hosannah, the Saviour is come ! And, when at last, the great enlightened host of the redeemed in an enjoyment never

¹ Tiedge *Urania*. Fourth Song :

“ Sei hochbeseligt, oder leide
Dar Herz bedarf ein zweites Herz ;
Getheilte Freud ist doppelt Freude,
Getheilter Schmerz ist halber Schmerz.”

before felt, freed from every outward and inward conflict, disentangled from the chains of the world and of death, shall have obtained the end of their wishes, expectations, and faith, as with one voice filling the immense space of the air, repeat the song of triumph:¹ Hallelujah to their beloved Redeemer, and be caught up with Him to his heavenly mansions!

The position in which believers will find themselves from that day and for ever, can only be described in the words of the Psalmist: "We shall be like them that dream."² For it is that event, ordained for our glorification, and by divine wisdom kept secret and concealed from the world, which "eye hath not seen, ear hath not heard, and which hath entered into no man's mind, what God hath prepared for them that love him; but God hath revealed it unto us by his Holy Spirit."³

Even the most obdurate and hardened in unbelief must admit that the idea of such a divine appearance in the clouds of heaven, combined with such a magnificent resurrection taking place in the midst of mankind still living on the earth, and the change and ascension of so many millions, praising and blessing God, cannot be the invention of any soul of man, because the richest and most fertile imagination could neither have invented such a heavenly spectacle, nor the most eloquent lips been able to express it. But the declaration of the sure prophetic word of God is enough for us who believe "that no prophecy came by the will of

¹ Rev. xix. 1, 3, 4, 6.

² Psalm cxxvi, 1.

³ 1 Cor. ii. 7, 9, 10; Isa. lxiv. 4.

man, but that holy men of God spake as they were moved by the Holy Ghost.”¹

The impression which this majestic appearance of Christ in the skies, visible throughout the whole universe, and the resurrection and subsequent ascension of those multitudes of believers, will make upon those that have apostatized from Christ, and are left behind on the earth, must be as painful and terrible for the latter as for those that are left behind in the Gehenna; the sight of the exit taking place amidst the triumphant songs of the children of God from the regions of Paradise, which will thereby become empty; because all those unbelievers will be reminded by those wonderful events, and by their own consciences, that they also, either on the earth or in the Lower regions, had been invited by the preaching of the Gospel to partake of the Lord’s Supper; but that they belong now to the number of those concerning whom Christ said: That none of those that were bidden, but who made excuses, shall taste of his supper.”²

May this heavenly appearance of our Saviour, so entirely unexpected by all the children of this world, together with the subsequent events of the same, awaken among the unbelievers of the Upper and Lower world just as penitent and believing dispositions as, according to the revelations of God’s word, it will do among the Jews, who are now, alas! so much despised by Christians.³

¹ 2 Pet. i. 19–21; Acts xxviii. 25; 2 Sam. xxiii. 2.

² Luke xiv. 24.

³ Zech. xii. 10–14. Compare also the note, page 141.

§ 40. This tearing asunder of the strong ties of death, and the act of reuniting soul and spirit with their own bodies, is indeed effected by the omnipotent power of God alone;¹ but the *germ* of the resurrection to eternal life is received by those who truly believe in Christ already here on this earth, and they are capable of promoting its growth by a frequent and *believing* reception of the Holy Sacraments. For our Saviour, whose words are spirit and life,² says expressly: “And this is life eternal, that they might know thee the only true God, and Jesus (as the) Christ, whom thou hast sent” (as the promised Messias).³ “And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life.” “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” “He that believeth on the Son *hath* everlasting life.”⁴ “Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life;⁵ and this is the will of him that sent me, that every one which seeth the Son and believeth on him, may *have* everlasting life. Verily, verily, I say unto you, he that believeth on me *hath* everlasting life. Whoso eateth my flesh, and drinketh my blood hath eternal life.”⁶

In all these expressions, uttered by Christ on va-

¹ Rom. viii. 11. ² John vi. 63. ³ John xvii. 3.

⁴ John iii. 14–16, 36. ⁵ John v. 24.

⁶ John vi. 40, 47, 54.

rious occasions, he does not comfort us with reference to the beginning of our salvation, with a *future time*, but speaks of the present. He does not say that believers shall have everlasting life *hereafter*, at the resurrection of their bodies; but promises by the word "Verily"—and again and again, "that whosoever believeth in him," and acknowledges him as his Saviour from sin, and the punishment connected with sin, in him there begins, agreeably to this order of faith, and in consequence of the power which God imparts to true faith, already here on the earth, the commencement of eternal life.¹

That this *life-germ* develops itself in the human body, according to the same laws which nature observes in the sowing of various kinds of seeds, agreeably to which every life-germ can only develope itself *in conformity with its own inherent property* to a new body; and just as every earthly progenitor can convey no other than his own nature and condition to his offspring, and we also at the resurrection *then only* receive a spiritual and glorified body, if Christ—the heavenly progenitor of all his believing followers,—has implanted in us by His Holy Spirit the germ of a new and

¹ Luther has translated the passage 1 Corinthians xv. 44: "As we have a natural body, so have we also a spiritual body." A translation which might mislead us so as to adopt an erroneous view of the passage, and to infer that *every man, because* he has a natural body, must necessarily also carry within himself the germ of a spiritual body. But the original says, (just as the English translation rendered it. Tr.) "There is a natural body, and there is a spiritual body;" which, as regards the latter clause, can only be said of those who, according to the import of the 43rd verse, are raised in power, and whose bodies are (according to 1 Cor. vi. 19) here already the temples of the Holy Ghost.

spiritual life; all this the Holy Scriptures reveal to us. (Rom. viii. 11; and 1 Cor. xv. 35-49.)¹ Whatsoever, therefore, a man receives of this life-germ here on earth he will take in his body to the grave, and in proportion to it will be the degree of the glorification of his body at the resurrection. For that there will be *various degrees* of glorification, and consequently, also, of glory and happiness is revealed to us in various ways in God's word.² But this degree of man's future *glory* and *happiness* will correspond with the degree of *holiness* attained either here, or in the regions of disembodied souls. And since the *whole* man must either be saved or lost, it is necessary that the dead body of man must be made alive before, and capable of receiving salvation or damnation;³ and it must, at the same time, become visible in its new form, whose spiritual child the soul, residing in that body, is.⁴

The divine promise so consoling to all believing children of God, of a future reunion of the human soul and spirit with their deceased, but then quickened and

¹ Compare also John xii. 24.

² Dan. xii. 3; Matt. v. 3-9, 19, vii. 2, xi. 11; Luke xix. 17-19; 1 Cor. iii. 8, xv. 41, 42; 2 Cor. ix. 6; Gal. vi. 7; Rev. xxii. 12.

³ Matt. xvi. 16.

⁴ Isaiah lxvi. 24, saith of the wicked: "And they shall be an abhorring unto all flesh" (that is to all living creatures); and in 2 Cor. v. (where from the first verse the glorified bodies of believers are chiefly spoken of) it is said, according to the original text: "We must all be made manifest before the judgment-seat of Christ, that every one may receive *what he has to receive with* (or in) *his body*, according to that he hath done, whether it be good or bad." The revived body in its new form will, therefore, as it were,

glorified body,¹ is indeed, not acknowledged in our present unbelieving age by many nominal Christians, because the natural, that is the unregenerate man, conceives that *only* to be true and possible, which he is able to understand by his reasoning powers darkened by sin, or the possibility of which he has otherwise experienced.² But not to understand how anything is possible, is by no means the same with us short-sighted beings,³ as to see that it is also impossible to God, concerning Whom the scriptures repeatedly assert

be the transcript of our dispositions, and actions done in the same.

Luther has translated: "We must all be made manifest before the judgment-seat of Christ, that every one may receive, according to that he has done in the body, whether it be good or bad." If among those denoted "every one," only all accountable, departed Christians could be understood, there could—*independently of the sense of the original totally altered by this translation*—no objection be raised against Luther's version; but if all those heathens that have departed during thousands of years were to be judged according to their actions which they had done in their life-time as cannibals, then the preaching of the Gospel in Hades would, as regards countless multitudes of them, be without any avail or use; since, according to Luther's version, only those actions would come under consideration before the judgment-seat of Christ, and would decide the future destiny of those men, which every one has done in his bodily life in this world, without any regard to the fact as to whether they had decided in favour of Christ, or against Him, in the Underworld. And, in the very same position, would all those departed ones be found who had not been sufficiently instructed in the doctrines of Christianity, as also all Jews, Mohammedans, all dumb and deaf, and persons of deficient intellect.

¹ Isa. xxvi. 19; Rom. viii. 11; Phil. iii. 21; 1 Cor. xv. 42-44, 49, 53.

² 1 Cor. ii. 14; 2 Cor. iv. 3, 4.

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that "*nothing is impossible to Him, and that all things are possible to Him.*"¹

But what is it, though a few, or even many do not believe in God's promises? "Shall their unbelief make the faith of God without effect?" "If they believe not, yet He abideth faithful: He cannot deny Himself."² When the word of God promises in so many passages, *the resurrection of the dead, and their coming forth from their graves*, there is definite divine promise implied in these words, that the very same body which died on the earth, and was buried there, will hereafter be quickened, while in the passages above cited, the resurrection of their bodies is distinctly promised to all believers.

What the whole terrestrial globe is to all mankind, the same is the individual body to every individual being. Both are entrusted to man by God, that every one in his part may cultivate and preserve it as his Eden.³ Just as therefore, every individual on his departure from this world, must leave for some time not only his own body, but also the earth which is the body of all mankind, to the period of its renovation; just so, there remains for him his own individual body reserved to the period of its renovation, as the paraisaic Eden from which sinful man is expelled, in order to take possession of it again, when freed from sin through faith in Christ's merits, and justified before God.

¹ Gen. xviii. 14; Job xlvi. 2; Psalm cxxxv. 5, 6; Jer. xxxii. 17, 27; Zech. viii. 6; Matt. xix. 26; Luke i. 37.

² Rom. iii. 3; 2 Tim. ii. 13.

³ Gen. ii. 15.

As regards his earthly nature, man belongs to the earth. He is dust, and his body must return to the dust from which he was taken.¹ And, just so, as we are hereafter to obtain and to inhabit² an entirely new earth, so shall we then also receive such a corporeal frame as shall be suited to our renovated dwelling-place.³

And as every man is conscious of the fact, that *the same* body which he calls his own in haggard old age, is still the *very same* which he has brought with him into the world as a babe, and which, as a youth and a man he has ever acknowledged as his own, though that body has, in the course of every seven years by degrees, been subject to an entire change, and the body of the man of seventy years of age has, consequently, been changed ten times over: so is likewise his glorified and risen body, *the very same with his once decayed one*; but so, that that which was changeable in the same, is separated from him through corruption; whereby, in fact, its dissimilarity with the body once buried will become much more perceptible and striking, than the difference of that in the vigorous age of manhood with the body of the weak and tottering old man. For, although, no corruption took place⁴ in the body of Jesus during his short stay of less than three days in the grave, our Saviour—to whose glorified body our bodies shall be made alike⁵—was notwithstanding

¹ Gen. ii. 7, iii. 19; Job x. 9; Psalm xcvi. 4; 1 Cor. xv. 47.

² Isa. lxv. 17, lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1.

³ 1 Cor. xv. 35–53; 2 Cor. v. 1–4.

⁴ Psalm xvi. 9; Acts ii. 27, 31, xiii. 35–37.

⁵ Phil. iii. 21.

so much altered, that no one recognized Him by His form.¹

As at the reconstruction of our desolate and darkened globe, God said on the third day: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after *his* kind, whose seed is in itself upon the earth;"² and Sacred Scripture says: "And it was so; and the earth brought forth grass, and herb yielding seed after *his* kind:"³ so in the same manner will God, at the day of its vivification, give to the bodies of men, found in dismal and gloomy graves, and to every one *its own* seed, namely, that which *it had in itself*, to every one after *its* kind, and cause it to bear fruit, and to every one of us his own body.⁴

By the decease of the body which belongs to the completeness of man's destiny, he is deprived of a portion which is requisite to his being. Every *other* organ, or every *other* corporeality which the human soul received on quitting the kingdom of death, would, therefore, not still its longing desire for its own body,

¹ Mary Magdalene thought Jesus was the gardener before He spake to her (John xx. 14, 15). The two disciples with whom Jesus went to Emmaus, and conversed with, did not know Him until He sat down with them to eat, took bread, broke it, gave thanks, and gave it to them to eat (Luke xxiv. 13-31). And when our Saviour spoke with seven of His disciples at the Sea of Genesaret, they knew not that it was He; and St. John knew Him only by the rich draught of fishes which they undertook at His command (John xxi. 1-7).

² Gen. i. 2, 3.

³ Gen. i. 11, 12.

⁴ 1 Cor. xv. 38, 42.

and would consequently mar its happiness.¹ Neither can the Spirit of God which is given us by Christ, and dwelling in us, leave our bodies in the grasp of death; He must carry out His own work in us, and deprive sin again of its apparent victory over the body, while the latter will rise in a glorified and immortal condition.²

Death having come into the world through the envy of the Devil;³ but the Son of God having been manifested, *that he might destroy the works of the Devil*,⁴ the completion of the Redemption by the Son of God requires, that He should raise the deceased human body, and that the whole man should be restored to his entire form, that is, in body, soul, and spirit. By such a resurrection in which man receives his own and no other body, his *personality* can alone attain to complete integrity; just so as man is designated both in Sacred Scripture and in common phraseology, a person, on account of his body.

Without this *corporeality*, so peculiarly belonging to man's being, there is, therefore, for him neither any complete *personality*, nor any undisturbed *salvation*.

The *first* resurrection *from the dead* is a prelimi-

¹ Although body and soul are separated from each other by death, it is by no means probable that thereby all intercourse between the two is entirely given up; but that, on the contrary, a certain secret relation subsists between the soul of the spirit and the corpse, according to which the soul, perhaps unconsciously, is still in some communion with the body left behind on the earth, as, for instance, the wine with the vine, from which it is, in fact, entirely separated; but still—quite incomprehensible to us how—the wine undergoes, at the time of the blossoming of the vine, a certain kind of fermentation.

² Rom. viii. 11.

³ Wisdom ii. 24.

⁴ 1 John iii. 8.

nary vivification of all believers of that time, *before* and *out of* the general resurrection of all the dead which will take place at a much later period ; while those few earlier resurrections (of the widow's son at Zaraphath ; of the child of the Shunamite ; of the dead man who was thrown into the grave of the prophet Elisha ; besides, that of Lazarus ; of the young man at Nain, and of the daughter of Jairus) were *types* of this first resurrection.¹ But those believers who shall

¹ 1 Kings xvii. 17-22 ; 2 Kings iv. 32-37, xiii. 20, 21 ; John xi. 43, 44 ; Luke vii. 14, 15, viii. 54, 55 ; Heb. xi. 35. As regards the saints who arose at the time of Christ's death, they may be said to have been very significant *types* of the resurrection of our Saviour, indicating that the Messias, who died like a malefactor on the cross, would be sure to rise again from the dead. It is true Luther has translated Matt. xxvii. 51 : " And behold, the veil of the temple was rent in twain from the top to the bottom " (ver. 52). And the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose (ver. 53); and came out of the graves *after his* resurrection, and went into the holy city, and appeared unto many ;" from which it appears as though these risen saints had not been *types*, but *copies* (imitations) of Christ (of which there is no other instance on record in Sacred Scripture except of those who, being followers of Christ, do zealously labour to be made, as far as possible, like unto Him). But in an ancient Greek manuscript we read ver. 53 thus : " And came out of the graves *after their* resurrection, and went into the holy city, and appeared unto many ;" a reading which has also been preserved in all Arabic and Ethiopic Bibles (compare in de Beausobre's and Lefant's Nouveau Testament, Amsterdam, 1741, the note to ver. 53); since it appears, according to the common reading received by us, just as incomprehensible as incredible, that those saints who, according to ver. 52, had risen at the time of Christ's death, should not have gone into the holy city until after *His* resurrection.

Earthquakes and general revolutions in nature are frequently represented in Holy Scripture as signs of the divine wrath against

be accounted worthy to obtain this resurrection *from the dead*, Luke xx. 35, are the wave-loaves holy unto the Lord, the first-fruits of the principal harvest-feast of the great gathering, when the harvest of the earth

the misdeeds of men (for instance, Psalm xviii. 7; l. 3, 4; Isa. xxix. 6, xxx. 30, lxvi. 15; Jer. xxiii. 19, 20, xxv. 32, 36, 38; Zeph. i. 15; Nah. i. 3-6; Rev. vi. 12-17, viii. 5-12, xvi. 3-21). And that earthquake which rent the rocks at the time of Christ's death, and opened the graves of the saints, as also the darkness which (according to Luke xxiii. 44, 45) extended over the whole land, was designed by God to be regarded by the Jewish nation, which was then assembled at Jerusalem to celebrate the Passover, *not* as an effect of some natural occurrence, but as a divine miracle, and to be acknowledged as a plain proof of an angry God, on account of the violent death of the Messias, and to be made an occasion for faith in Christ, in the same way as it produced faith in the mind of the Roman (heathen) centurion, and in his soldiers (Matt. xxvii. 54). The great number of Jews who had been made susceptible of faith by the stupendous miracles of Jesus—who, according to the prophecy of Isa. liii. 2-9, are represented as eye-witnesses of this crucifixion, but likewise also as such penitent sinners, as in deep repentance confessed their misdeeds, as the only cause of the sufferings of the Messias, and who (according to Luke xxiii. 48) on account of the deep sorrow for their guilt in the death of Christ smote upon their hearts, and returned—this great number of the Jewish nation was, through the miracles wrought by the wrath of God at Christ's death, to be prepared for the coming Pentecost; and (according to Acts ii. 41, 47, and iv. 4) many thousands of the same, together with "a great number of the priests," who, according (in the original) to Acts vi. 7, became obedient to the faith in Christ, formed the nucleus of the first Christian Church. To obtain this end, so important for the kingdom of God, this appearance of the risen saints at the death of Christ should likewise contribute, and it is, therefore, also much more credible, that they went *instantly after their resurrection* to Jerusalem, and appeared unto many, than that they, according to our common reading, should stand erect at the time of Christ's death in their graves, but not go into the city, until three days

has become fully ripe. (Lev. xxiii. 10, 17, 20; Rev. xiv. 4; Exod. xxiii. 16; xxxiv. 22; Matt. xiii. 39.)

Rest sweetly, then, ye beloved dead who have died in the Lord! For soon ye shall hear the voice of the Son of God, which will open to you the gates of Hades, and unite you again with your glorified and risen bodies.

But ye, believing brethren, who, when Christ shall appear to receive his bride, shall not have finished your earthly pilgrimage, and neither have worshipped the

later (ver. 53), and after Christ's resurrection from the grave, in order to appear there unto many.

By such an unnecessary and entirely unfounded delay the first and intended favourable impression of the divine miracle would have been entirely lost, and the truth that these saints had been awokened, at the same moment in which the Messias died, could not have been recognised by the Jews. The appearance of the saints, which did not take place *until after* the resurrection of Christ, would with so much the more certainty have been regarded by the Jews as an event which was in no way connected either with the death or the resurrection of Christ, because He showed Himself *only* to His disciples after His resurrection, and because (according to Matt. xxviii. 11-15) His resurrection had remained entirely unknown to the Jews; and for which reason St. Peter also, in his address to the Jews at the first day of Pentecost (Acts ii. 22-32), represents the resurrection of Jesus, not as a fact generally *known*, but as one that had been announced beforehand in Sacred Scripture, and noticed by the Apostles and disciples of Jesus; and in chapter x. 40, 41, he says distinctly, that God had *not* shown the risen Jesus openly to *all the people*, but *only* to his disciples.

Regarding, therefore, the saints who rose at the time of Christ's death as types of the resurrection of our Saviour, we believe to be nearer the truth than those who agree with Luther's translation; and availing ourselves, therefore, also as regards Christ's death, of the exegesis presented to us in the book of Wisdom (Eccles. xlvi. 13) with reference to the prophet Elijah (2 Kings xiii. 20, 21), "After his death his body prophesied, by the resurrection of many saints, that *He also* would rise again from the dead."

beast nor his image, nor borne his mark on your foreheads or on your hands (Rev. xx. 4), watch and pray; keep your lamps filled with oil, and be ever ready to receive the bridegroom, that, when the sign of the Son of man shall appear in the heavens, and when ye see the Son of man coming in the clouds of heaven with great power and glory (Math. xxiv. 30), and the graves of all believers who have departed in the course of many thousands of years, opening under your feet, and their bodies arising in a glorified state—also in you this corruptible may put on incorruption, and this mortal immortality, and that ye may then, together with all God's children, be taken up in the clouds to meet the Lord in the air, in order to be for ever with the Lord. But until that time come, comfort ye one another with these words (1 Cor. xv. 51–53; 1 Thess. iv. 15–18).

§ 41. The final deliverance of *all* spirits from the Underworld, together with the general resurrection of *all* the dead, is a consequence of the *second* and likewise *last* coming of Christ to the great judgment of the world; an event, moreover, which cannot occur until the Gospel has been preached to the whole (Upper and Under) world,¹ and until every man has thereby been placed in a position to determine for himself either *for* or *against* Christ,² and the living and the dead can be judged in *conformity with their decision*. As it must come to a definite determination shortly before Christ's first coming with all who shall live in Christendom at that time, as to who has declared³ himself *for* Christ,

¹ Matt. xxiv. 14.

² Mark xvi. 16; John iii. 15, xviii. 36.

³ 2 Thess. ii. 1–8; Rev. xiii.

or (as followers of Antichrist) *against* him ; so must it also have come to a decision shortly before the *second* coming of Christ with regard to *all mankind*.

And when the Son of man shall come in his glory, and all his holy angels with Him, when He shall sit upon the throne of his glory, and all nations be gathered together before Him, to separate them from each other, as a shepherd divides the sheep from the goats ;¹ then will He who hath the keys of death and of Hades² open the firmly closed gates of *all* divisions of these realms, that the countless myriads of spirits who have passed through those gates, but who could not obtain the first resurrection, may be dismissed from the Intermediate State of the regions of death.

All those spirits who have learned to believe since the *first* appearance of Christ, will depart with grateful feelings from that place ; because they know, that, when the re-union with their glorified and risen bodies has taken place, they shall, in communion with those believers who shall then be still alive on the earth, and for the accomplishment of the kingdom of God on the *new* earth,³ be incorporated with the mass of those who were delivered at the first resurrection, and hasten to obtain everlasting salvation. But those spirits who had continued hardened in unbelief, will leave their present dwelling entirely against their own will, and (according to Isa. lxvi. 24 ; and 2 Cor. v. 10.) united with their bodies, trembling and wailing appear before the throne of the same Son of man *whose* birth they have so often

¹ Matt, xxv. 31, 32.

² Rev. i. 18,

³ Isa. lxv. 17, lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1, 5.

⁴ Compare page 151, note 4.

ridiculed, and whose whole existence they have represented as a myth; but whom they see, now in divine power and glory, surrounded¹ by legions of angels and thousands of thousands of the saints of the *first* resurrection and transformation, as their angry judge who will for ever decide their future lot. A judicial sentence of which they are aware beforehand, that not divine *grace* —the long period of which will then have expired—but divine *justice* will be thrown in the scales. Woe to those miserable beings to whom the words of the angry Judge will then apply: “Thou art weighed in the balances, and art found wanting.”² “I know you not.”³

When the various compartments of the realms of death shall be cleared of their inhabitants by the general resurrection of all the dead, and when there will be no longer any mortal man left,⁴ because death, as the work of the Devil,⁵ and as the last enemy of Christ, shall be entirely destroyed,⁶ it follows, that the regions of the dead will then have fulfilled the end for which they were established by God, and be thenceforth exposed to destruction.

But the Scriptures speak also of another (or a *second*) death, which all unbelievers and godless persons, as all those whose names are not written in the book of life, must suffer.⁷

§ 42. And as in all men the *first* death, with the

¹ Zech. xiv. 5; Jude ver. 14, 15; Isa. xl. 10; the last “behold,” chapter lxii. 11; Rev. xxii. 12.

² Dan. v. 27.

³ Matt. xxv. 12, vii. 23.

⁴ Rev. xxi. 4.

⁵ Wisdom ii. 24.

⁶ 1 Cor. xv. 26; Isa. xxv. 8; Hos. xiii. 14.

⁷ Rev. xx. 14.

sojourn in the regions of the departed ones, follows upon this earthly life, but afterwards, for believers a *second life* in the condition of everlasting happiness; so there follows also after the universal judgment of the world, for unbelievers who have renounced Christ, and *will* take no share of His redemption, a *second death* with its abode in the lake of fire, in the condition of everlasting torment;¹ a death which forms the contrast of the blessed *second life* of believers, and is called the *second death*, because it deprives those who are sentenced to it of this *second blessed life*. Our Saviour says: "He that believeth on the Son *hath* everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him."² And again we read in Scripture: "He that *hath* the Son hath life; and he that *hath not* the Son of God, hath *not* life."³

The condition of one condemned to the *second* death is, therefore, agreeably to God's word, no earthly death like that to which all men are subject on account of hereditary sin; but it is an endless separation and total departure of him who is condemned from the Triune God, the source of *all* light, of *all* spiritual illumination, and of *all* life;⁴ whereby *all* these properties requisite for the true life of the condemned are entirely withdrawn from him;⁵ and he will conse-

¹ Rev. xix. 20, xx. 10, 14, 15, xxi. 8.

² John iii. 36. ³ 1 John v. 12.

⁴ 1 John i. 5; John i. 9, v. 26, viii. 12, xii. 46.

* In 2 Thess. i. 8, 9. The Apostle says: "That they that know not God, and that obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction *from the presence of the Lord, and from the glory of His power.*" These last-mentioned words say in the original as much as: "The sight

quently decline more and more in his spiritual, like as a dying man declines more and more in his corporeal powers. According to Exod. xxxiii. 11, and Numb. xii. 8, "seeing God" consists in a near and confidential intercourse with God, like that of a man with his friend. When, therefore, Sacred Scripture reveals to us, that man's *blessedness* consists in seeing God,¹ it must follow, that even the withdrawal of this sight must be *unhappiness*. Christ says: "I am the vine, ye are the branches. He that abideth in *me* and I in him, the same bringeth forth much fruit. For without *me* ye can do nothing. He that abideth not in *me*, is cast forth as a branch (cut off from the vine) and withereth, and men gather them, and cast them into the fire, and they are burned."²

The *second* death is, therefore, for those who are condemned to it, a dead and unfruitful life without joy, without enjoyment, without rest, and without any hope of any amelioration of their melancholy condition. It

of the divine countenance of the judge will overthrow the ungodly," as also: "Their destruction will consist in this, that they shall be thrust away from the face of the Lord—the source of all light and of all true life—into the deepest darkness, which shall envelope them then both *inwardly* and *outwardly*." In Matt. viii. 12, xxii. 13, and xxv. 30, our Saviour threatens the wicked with "*being cast into outer darkness*." In 2 Pet. ii. 4, we read in the original: "For if God has not spared the angels that sinned, but has tartarized them *with chains of darkness* (that has thrust them in the Tartarus);" and in Jude, ver. 6, we read: "Also the angels who have not kept their principality, but left their habitation, God has reserved to the judgment of the great day *with eternal chains of darkness*."

¹ Matt. v. 8; 1 John iii. 2; Psalm xvii. 15.

² John xv. 5, 6.

is the most painful kind of death, because the lost creature has it for ever before his eyes, since this death without *killing* nourishes only this painful existence from aion to aion; for which reason also Scripture calls these miserable beings "*corpses*," and adds: "their worm (which is gnawing in their lives and consciences) *shall never die*, and *their fire* (which inwardly devoureth) *shall never be quenched*, and they shall be an abhorring to all flesh¹ (that is, to every creature.)

It is a fearful thing to fall into the hands of an angry God; for our God is—for all who despise His grace—a *consuming fire*.²

All sources of life, joy, pleasure and delight which are derived from this world in its sick and sinful condition, are at last dried up in the sand of the grave; and that man who desired to draw from them alone, deceived himself of his *true* and eternal life, and must perish. The Triune-God *alone* is a never failing source of all *true* life, of all power, of all joy, pleasure, and happiness. But he communicates them to us only through the Mediator, His only begotten Son Jesus Christ; so that, if by faith, we stand in fellowship with Him, we receive from His fulness both grace for grace.³

God *alone* is Lord of the whole universe. His all-wise will is pervading, ordering, and governing His immeasurably great creation; and that only which serves *this* holy purpose can last and prosper. Nature and all irrational creation observes this holy will of God unconsciously: but the original man, created in the

¹ Isa. lxvi. 24; Mark ix. 43–48.

² Heb. x. 31, xii. 29; Deut. iv. 24. ³ John i. 16.

image of God, ought to submit himself *voluntarily* and *cheerfully* to the will of his heavenly Father, because he is the only creature on earth which is capable as a Christian, to know God not only as his beloved Creator, Lord and Father, but is also the only creature which *can* know, and must feel, that the will of God *alone* is holy, just, and good, and *the only* means by the observance of which he is able to regain possession of his original dignity, and to be made for ever happy.

But when the Christian does, notwithstanding, depart from the holy will of God, and follows only the will and desires of his own sinful nature, he becomes a *rebel* against God and his holy government, and must therefore necessarily succumb at the end. For God would not be the Almighty, and the only ruler in his creation, if his will should not remain *dominant*, and all ungodliness, and everything that resists his government would not be overcome by his almighty will; so that at the end every knee of those that are in heaven, on the earth, and under the earth, shall bend to his will; and every tongue must confess that Jesus Christ is Lord of all, to the glory of God the Father.¹

But let us be humble, and not judge nor condemn any man, but rather entertain some good hope concerning all that have fallen asleep, and comfort ourselves with the divine promise, that where sin has abounded, grace has much more abounded.² Christ has not told us the history of the rich man, or caused it to be preserved in the Gospel, that we might judge

¹ Phil. ii. 10, 11.

² Rom. v. 8.

others; but that every one might *judge himself*, and be terrified at the coming destiny of the wicked. We do not know the inward ground of the heart; appearances deceive, while the spark of Christian faith is very often concealed under an unfriendly covering.

Let us, therefore, and every one of us, be anxiously concerned for the salvation of our *own* souls, and zealously labouring, that, when God shall call us hence from our earthly pilgrimage, we may be received as his believing children to Paradise; and at *the first coming* of Christ accounted worthy to obtain the *first* resurrection *from* the dead. But as such who may still be alive on the earth, let us, in spite of all the contempt and persecutions of the children of this world, wait in patience and firm perseverance in our Christian faith for the coming of our Lord and Saviour, that his sudden appearance may not find us unprepared, but may be so salutary to us, that what is mortal in us may be swallowed up of life, and that we, together with all glorified and risen saints, may be taken up in the clouds to meet the Lord in the air, and to be for ever with Him.

Let us watch and pray, and work out our own salvation with fear and trembling. The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever!

But Thou most merciful Saviour of the world! who hast loved us sinners so indescribably much, and to render our redemption from sin, and the restoration of the divine image possible in us, didst humble Thyself so deeply, as to unite with our human Thy divine and glorious nature; and as the sacrifice and ransom for our sins didst endure a life of poverty, troubles, and

molestation; mockery, shame, persecutions, nay, even the most painful death of a malefactor on the cross, and from those very sinners for whom Thou hast willingly laid down Thy holy life: Save, O save, Thou prince of our souls, all who will suffer themselves to be saved. Let me not—let none of those I love—be wanting at the great harvest of the world. Give us strength and grace to live for Thee in newness of life; for Thou alone canst give it!

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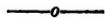
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